

CHRIST THE HEALER

SERMONS
ON
DIVINE HEALING

BY
EVANGELIST F. F. BOSWORTH

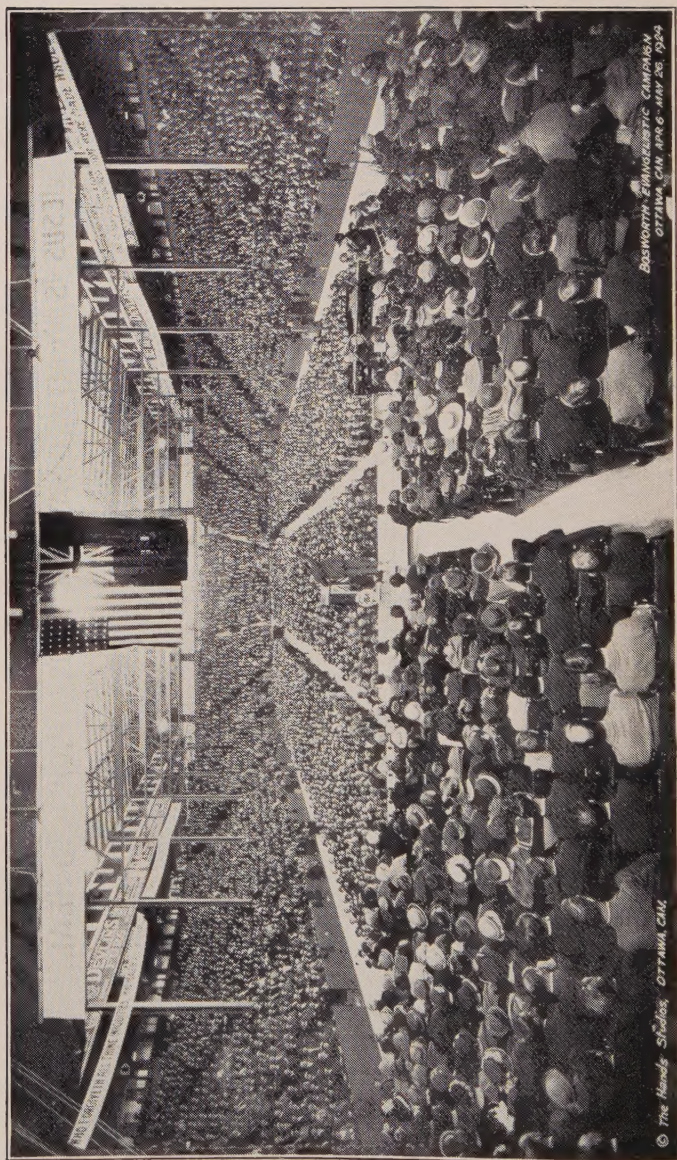


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SERMONS ON DIVINE HEALING



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PREFACE

These sermons are published in response to urgent requests we are constantly receiving from ministers and others in the cities where we have held revival campaigns in the United States and Canada. They have been written under great pressure and weariness, occasioned by continuous revivals. Had time permitted, we would have taken greater care in their preparation, and included several other sermons.

We make no pretense to literary style; our one aim being to make the simplest possible statement of the arguments presented. We ask the indulgence of the reader in what may be lacking in literary precision; but a careful perusal of these pages will, we hope and believe, prove a blessing to all who need these truths.

F. F. BOSWORTH.

1414 North Mansfield Avenue,
Chicago, Illinois.

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DID JESUS REDEEM US FROM OUR DISEASES WHEN HE ATONED FOR OUR SINS?

(NOTE—If you, Reader, have been taught to regard sickness as a “thorn in the flesh” which must remain, we would urge you to read the sermon on “Paul’s Thorn” before you read any other sermon in this book. Otherwise you will likely miss the force of the scriptural arguments presented in other parts of the book.)

Before answering the above question from the Word of God, I invite your attention to a few facts taught in the Scriptures which bear on this subject.

The Scriptures declare, in Romans 5:12, that “By one man sin entered the world, and *death by sin.*” Here it is plainly stated that death entered the world by sin. Therefore it is clear that disease, which is incipient death, entered into the world *by sin.* Now, since disease entered by sin, its true remedy *must* be found in the redemption of Christ. Since disease reached us through the power of Satan, it being called the oppression of the devil (Acts 10:38), what power, when nature fails, can remove it but the power of the Son of God? As soon as disease has advanced beyond the power of nature to recover us, it will result

in death in every case unless removed by the power of God. This all honest physicians will admit, for they claim only the power to assist nature, not to heal. In this event, anything that would hinder the power of God thus supplementing nature would make recovery impossible. Accordingly, James says: "Confess your faults one to another . . . *that ye may be healed*" meaning that otherwise ye cannot be healed.

When disease has advanced beyond the power of nature, neither nature, nor the physician, nor even prayer, can save the sufferer until he confesses his sins, unless God, for some sovereign purpose of His own, removes the disease. Since disease is a part of the curse, its true remedy must be the cross, for who can remove the curse but God, and how can God *justly* do it except by substitution? The Bible teaches, as one writer puts it, that disease is the physical penalty of iniquity, but that Christ has borne in His body all our physical liabilities on account of sin, and that therefore our bodies are released judicially from disease. Through Christ's redemption we may all have, as a part of the "earnest of our inheritance" the "life also of Jesus . . . made manifest in our mortal flesh," to supplement nature until our work is finished. In the same way that we may receive the "firstfruits" of our spiritual salvation, we can receive the "firstfruits" of our physical salvation.

Now, to the question,

DID JESUS REDEEM US FROM OUR DISEASES WHEN HE ATONED FOR OUR SINS?

If, as some teach, healing is not in the Atonement, why were types of the Atonement given in connection with bodily healing throughout the Old Testament? In the 12th chapter of Exodus, why were the Israelites required to eat the flesh of the passover lamb for physical strength, unless we can receive physical life, or strength, from Christ, who, Paul says, is "our Passover, sacrificed for us?" 765 years after the institution of the passover, we read in II Chronicles, 30th chapter, 20th verse, that, "The Lord hearkened to Hezekiah, and healed the people" when they kept the passover. Accordingly, Paul, in I Corinthians 11:30, speaks of the failure of the Corinthians to rightly "estimate the body" (Weymouth's translation) of "Christ our Passover" as the reason why many among them were "weak and sickly . . ." The Lord's Supper is more than an ordinance, because we may partake of Christ while we are partaking of the emblems of His death and the benefits thereof. In Christ there is both bodily and spiritual life, and surely there is no better time for availing ourselves of the privilege of having the "life also of Jesus . . . made manifest in our mortal flesh." (II Cor. 4:11).

HEALING TAUGHT IN OLD TESTAMENT TYPES

Again, in Leviticus 14:18, we read of the priest making atonement for the cleansing of the leper.

Why an atonement for the leper's healing if healing for us is not in the Atonement of Christ? The types in Leviticus, 14th and 15th chapters, show us that it was invariably through atonement that sickness was healed. This, to our mind, is a complete answer to the question we are discussing, should we go no further, because all of these typical atonements point to, and prefigure Calvary.

Again, Jesus tells us, in Luke 4:19, that He was anointed "to preach the acceptable year of the Lord," referring to the Old Testament year of Jubilee. This shows us that the year of Jubilee is strikingly typical of gospel blessings, for here He, Himself, applies the year of Jubilee to the Gospel era.

Leviticus 25:9 shows us that no blessing of the year of Jubilee was to be announced by the sounding of the trumpet until the Day of Atonement. On this day a bullock was slain as a sin-offering, and the mercy seat sprinkled with blood. No mercy was offered until the blood of the atonement sprinkled the mercy seat, because it would be a judgment seat if not sprinkled with blood. This teaches us that no mercy or blessing of the Gospel is offered to us irrespective of Christ's Atonement.

RECOVERY OF ALL LOST IN THE FALL

Through the Fall we lost everything. Jesus recovered all through His atonement. It was on the Day of Atonement that God said, "Ye shall return

every man to his possession." The order in the year of Jubilee is, *first* the atonement, *then* the sounding of the trumpet of the Jubilee, with the glad tidings "ye shall return every man to his possession." So, now, the order is the same; *first*, Calvary, *then* the Gospel trumpet that He "bare our sins" and "bare our sicknesses," etc., to be sounded "to every creature;" showing us that we may return "every man to his possession."

God's seven redemptive names, one of which is Jehovah-Rapha, "I am the Lord that healeth thee," shows us what lost possessions "every man" may return to during our dispensation. The two outstanding possessions to be restored during the Gospel era are health for soul and body; therefore, forgiveness and healing were offered universally wherever Christ preached "the acceptable year of the Lord," in order that the "inner" and "outer" man might be whole and ready for the service of God, "thoroughly furnished unto every good work," so they could finish their course.

Some of the Fundamentalists who attack the Christian Scientists for believing we can be saved irrespective of Calvary make exactly the same blunder when they say they believe in healing but that it is offered irrespective of Calvary. It is to me, as well as to them, a mystery how anyone can say that the blood of Christ was just as efficacious flowing in His veins as it was shed, in the face of every bleeding sacrifice of the Old Testament to the contrary and the statement "without the shed-

ding of blood there is no remission of sins." Adopt a bloodless religion and you have but a religion of ideas, and nothing but a human thrill, because "joy unspeakable and full of glory" can never be known except by those who have been saved through the blood of Christ. It is just as great a mystery to me how these Fundamentalists can say that healing is bestowed without reference to Christ's death. The salvation of any part of man without sacrifice is unknown in Scripture.

If bodily healing is offered and is to be preached irrespective of Calvary, why was it that no blessing of the year of Jubilee was to be announced by the sounding of the trumpet until the Day of Atonement? Paul tells us that it is "*in Him*" that all the promises of God are yea and amen; which is another way of saying that all the promises of God, including His promise to heal, owe their existence and power exclusively to the redeeming work of Christ.

HEALING NOT DEFERRED UNTIL THE MILLENNIUM

Some ministers are trying to relegate bodily healing to the Millennial Day, but Jesus said "*this day*" (not the Millennial Day) is this scripture fulfilled in your ears." It was in the Church (not the millennium) that God set (established) "teachers, miracles, gifts of healing," etc. None *in the Church* will need healing during the millennium, because they will receive glorified bodies before the millennium, when they are "caught up

to meet the Lord in the air," when this mortal puts on immortality. If we are going to relegate healing to the millennium, we shall have to do so with the "teachers," etc., that God set in the Church, with the "gifts of healing." To say that healing is only for the millennium is synonymous with saying that we are now in the millennium, because God is healing many thousands in this day.

God's all-inclusive promise is to pour His Spirit upon all flesh during the "acceptable year of the Lord," which is the dispensation of the Holy Spirit. He comes as Christ's executive, to execute for us all the blessings of redemption—to bring to us "the earnest" or "firstfruits" of our spiritual and physical inheritance, until the last enemy, which is death, is destroyed, thus admitting us to our full inheritance

FAITH COMES BY HEARING

The reason why many of the sick in our day have not returned to their physical possessions is that they have not heard the trumpet sound on this line. "Faith cometh by hearing," and they have not heard; because many ministers had their Gospel trumpet put out of order while in the theological seminary. They remind me of a man whom I knew who played a trombone in a brass band. At the beginning of a rehearsal the boys put a small spike into the mouth-piece of his horn, so that, when he blew, his breath went against

the head of the spike, making it impossible for him to produce much sound out of the horn, but he went through the whole rehearsal without discovering what was wrong. Some preachers, like this man, think they are blowing their Gospel trumpet all right, and have not discovered that there is not half as much coming out of it as there ought to be. They are not, like Paul, declaring "the whole counsel of God."

As here in Leviticus the types show that healing was invariably through atonement, so Matthew 8:17 definitely states that Christ healed all diseases on the ground of the Atonement. The Atonement was His reason for making no exceptions while healing the sick. "He . . . healed all that were sick, that it might be fulfilled which was spoken by Esaias, the prophet, saying: Himself took our infirmities and bare our sicknesses." Since it is *our* sicknesses He bore, His Atonement embracing us all, it would require the healing of all to fulfil this prophecy. Jesus is still healing all who come to Him with living faith, "that it might be fulfilled . . ."

Since in the darker age of the types they all had the privilege of being healed, surely in this "better" dispensation, with its "better" Covenant and "better" promises, God has not withdrawn this Old Testament mercy. If so, we are robbed that much by the coming and Atonement of Christ.

In Numbers 16:46-50, after 14,700 had died of

the plague, Aaron, as priest, in his mediatorial office, stood for the people between the dead and the living and made an atonement for the removal of the plague—the healing of the body. So Christ, our Mediator, by His Atonement, redeemed us from the “plague” of sin and sickness.

THE TYPE OF THE BRAZEN SERPENT

Again, in Numbers 21:9, we read of the Israelites all healed by looking at the brazen serpent which was lifted up as a type of the Atonement. If healing was not to be in the Atonement, why were these dying Israelites required to look at the *type* of the Atonement for bodily healing? Since both healing and forgiveness came through the *type* of the Atonement, why not to us through Christ, the Antitype? As their curse was removed by the lifting up of the brazen serpent, so Paul tells us that ours is removed by the lifting up of Christ. (Galatians 3:13).

Again, in Job 33:24-25, we read: “I have found a ransom (margin, atonement), his flesh shall be fresher than a child’s; he shall return to the days of his youth.” Here, we see Job’s flesh was healed through an atonement. Why not ours?

Again, David opens the 103d Psalm by calling upon his soul to bless the Lord and to “forget not all His benefits,” and then he specifies, “Who forgiveth all thine iniquities, who healeth all thy diseases.” How does God forgive sin? Of course, through the Atonement of Christ. He heals dis-

ease in the same way, because the Atonement of Jesus Christ is the only ground for any benefit to fallen man. How can God save any part of man except through the Atonement?

In I Corinthians 10:11, Paul tells us "All these things happened unto them for ensamples (margin, as types); and they are written for our admonition upon whom the ends of the world (ages) are come." In Galatians 3:7,16,29, the Holy Spirit shows us clearly that these things are for us as well as for Israel. "Know ye, therefore, that they which are of faith the same are the children of Abraham . . . now to Abraham and his seed were the promises made . . . and if ye (Gentiles) be Christ's ye are Abraham's seed, and heirs according to the promise." "Therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and with the household of God."

The Rev. Daniel Bryant, in his book "Christ Among Our Sick," says, "The Church then learned what the Church needs, it seems, to learn again; namely, that there is no difference to the compassionate Christ between a sick Gentile and a sick Jew."

THE SEVEN REDEMPTIVE NAMES OF JEHOVAH

To me, another unanswerable argument that healing is in the Atonement is to be found in the seven redemptive names of Jehovah. On pages 6 and 7 of the Schofield Bible, Mr. Schofield, in his

foot-note on the redemptive names, says that the name "Jehovah is distinctly the *redemptive* name of deity," and means "the Self-existent One Who reveals Himself." These seven redemptive names, he says, "point to a continuous and increasing self-revelation." He then says, "In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end."

Since it is His *redemptive* relation to us that these names reveal, they *must* each point to Calvary where we were redeemed, and the blessing that each name reveals must be provided by the Atonement. This the Scriptures clearly teach.

The following are the seven redemptive names:

JEHOVAH-SHAMMAH—"The Lord is there," or present, revealing to us the *redemptive* privilege of enjoying His presence, Who says, "Lo, I am with you always." That this blessing is provided by the Atonement is proven by the fact that we are "made nigh by the *blood* of Christ."

JEHOVAH-SHALOM—The Lord our Peace, reveals to us the *redemptive* privilege of having His Peace. Accordingly Jesus says, "My peace I give unto thee." This blessing is in the Atonement, because "the chastisement of our peace was upon Him" when He "made peace by the blood of His cross."

JEHOVAH-RA-AH is translated "The Lord is my Shepherd." He became our Shepherd by giving "His life for the sheep," therefore this privi-

lege is a *redemptive* privilege, purchased by the Atonement.

JEHOVAH-JIREH, means "the Lord will provide" an offering, and Christ was the Offering provided for our complete redemption.

JEHOVAH-NISSI, means "the Lord is our Banner," or "Victor," or "Captain." It was when, *by the cross*, Christ triumphed over principalities and powers that He provided for us, through the Atonement, the *redemptive* privilege of saying, "thanks be unto God which giveth us the *victory* through our Lord, Jesus Christ."

JEHOVAH-TSIDKENU, is translated "the Lord our Righteousness." He becomes our righteousness by bearing our sins on the cross; therefore our *redemptive* privilege of receiving "the gift of righteousness" is an Atonement blessing.

THE LORD OUR PHYSICIAN

JEHOVAH-RAPHA, is translated "I am the Lord thy Physician," or "I am the Lord that healeth thee." This name is given to reveal to us our *redemptive* privilege of being healed. This privilege is purchased by the Atonement, for Isaiah, in the Redemptive Chapter, declares, "Surely He hath borne our sicknesses and carried our pains." For the sake of the argument, I have reserved this name for the last. The fact is, that the very first Covenant God gave after the passage of the Red Sea, which was so distinctively typical of our redemption, was the covenant of healing, and it was

at this time that God revealed Himself as our Physician, by the first *redemptive* and covenant name, Jehovah-Rapha, "I am the Lord that healeth thee." This is not only a promise, it is "a statute and an ordinance." And so, corresponding to this ancient ordinance, we have, in the command of James 5:14, a positive ordinance of healing in Christ's name as sacred and binding upon every church to-day as the ordinances of the Lord's Supper and of Christian Baptism. Since Jehovah-Rapha is one of His redemptive names, sealing the covenant of healing Christ, during His exaltation, could no more abandon His office of Healer than that revealed by each of His other six redemptive names. Have any of the blessings which His redemptive names reveal been withdrawn from this "better" dispensation?

Having considered some of the types which teach healing, let us now consider the Antitype—the Atonement itself, as it is described in the great Redemptive Chapter, the 53d of Isaiah, the greatest chapter of the greatest of the prophets, in which is fully stated the doctrine of Atonement. Since the types of the Old Testament taught healing, it is certainly unwarranted and illogical to place the Antitype on lower ground.

HE CARRIED OUR PAINS

Before quoting from this chapter, may I state that the Hebrew words *choli* and *makob* have been incorrectly translated "griefs" and "sorrows."

All who have taken the time to examine the original text have found, what is everywhere acknowledged, that these two words mean, respectively, "sicknesses" and "pains," everywhere else throughout the Old Testament. This word, *choli* is interpreted "disease" and "sickness in Deut. 7:15; 28:61; I Kings 17:17; II Kings 1:2; 8:8; II Chron. 16:12; 21:15; and other texts. The word *makob* is rendered "pain" in Job 14:22; 33:19, etc. Therefore the prophet is saying, in this 4th verse, "Surely He hath borne our sicknesses and carried our pains." The reader is referred to any standard Commentary for additional testimony on this point; but there is no better commentary than Matthew 8:16-17.

AN INSPIRED COMMENTARY

That Isaiah 53:4 cannot refer to disease of the soul, and that neither of the words translated "sickness" and "pain" have any reference to spiritual matters but to bodily sickness alone, is proven by Matthew 8:16,17,—“ . . . and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias, the Prophet, saying, Himself took our infirmities, and bare our sicknesses.” This is an inspired commentary on this 4th verse of Isaiah 53, plainly declaring that the prophet refers to bodily ailments, and therefore the word "sickness," *choli*, must be read literally in Isaiah.

The same Holy Spirit who inspired this verse quotes it in Matthew as the explanation of the universal application by Christ of His power to heal the body. To take any other view is equal to accusing the Holy Spirit of making a mistake in quoting His own prediction.

I will here quote the learned translator, Dr. Young, in his version of the Bible:

3. He is despised, and left of men,
A man of pains (Heb., *Makob*), and acquainted with
sickness (*choli*),
And as one hiding the face from us,
He is despised and we esteemed him not.
4. Surely our sicknesses (*choli*) he hath borne,
And our pains (*makob*) he hath carried them,
And we—we have esteemed him plagued,
Smitten of God and afflicted.
5. And he is pierced for our transgressions,
Bruised for our iniquities,
The chastisement of our peace is on him,
And by his bruise there is healing to us.
6. All of us like sheep have wandered,
Each to his own way we have turned,
And Jehovah hath caused to meet on him
The punishment of us all.
10. And Jehovah hath delighted to bruise him;
He hath made him sick (*choli*);
If his soul doth make an offering for guilt,
He seeth seed—he prolongeth days.
12. . . . With transgressors he was numbered,
And he the sin of many hath borne,
And for transgressors he intercedeth.

Dr. Isaac Leeser, the able translator of the

Hebrew English Bible, renders these verses as follows:

3. "He was despised and shunned of men:
A man of pains and acquainted with disease.
4. "But only our diseases did he bear himself,
And our pains he carried.
5. "And through his bruises was healing granted to us.
10. "But the Lord was pleased to crush him through
disease."

Rotherham's translation of the 10th verse is
"He hath laid on Him sickness."

FROM YOU AND ME TO CALVARY

In the 4th verse, the word "borne" (*nasa*) means to *lift up*, to *bear away*, to *convey*, or to *remove to a distance*. It is a Levitical word, and is applied to the scapegoat, that bare away the sins of the people. "The goat shall bear (*nasa*) upon him all their iniquities *unto* a land not inhabited; and he shall let go the goat in the wilderness." (Lev. 16:22). So Jesus bore my sins and sicknesses away "without the camp" to the cross. Sin and sickness have passed from me to Calvary—salvation and health have passed from Calvary to me.

Again, in this 4th verse of the Redemption Chapter the Hebrew verbs for "borne" and "carried" (*nasa* and *sabal*) are both the same as are used in the 11th and 12th verses for the *substitutionary* bearing of sin, "He shall bear (carry) their iniquities," and "He shall bear the sin of many." Both words signify to assume as a heavy

burden, and denote actual substitution, and a complete removal of the thing borne. When Jesus bore our sins, our sicknesses and our pains, He bore them away, or removed them. Both these words mean *substitution*, one bearing another's load.

On this point, permit me to quote from "JESUS OUR HEALER," a splendid tract written by the Rev. W. C. Stevens, published and sold by the Biola Book Store of the Torrey Bible Institute, Los Angeles, California. He says, "This prophecy presents healing as an integral part of the vicarious Atonement . . . Now, whatever be the sense of these two Hebrew verbs (*nasa* and *sabal*), the same sense must be applied in both cases, namely, of sin-bearing and sickness-bearing. To pervert the sense in one case would give liberty to pervert it in the other. And that the sense of the verbs as relating to sin, not only here in this prophecy, but everywhere else in the Old Testament, is strictly vicarious and expiatory, no evangelical student disputes. This prophecy, therefore, gives the same substitutionary and expiatory character to Christ's connection with sickness that is everywhere given to His assumption of our sins.

AN INSPIRED TRANSLATION

We are accordingly shut up by the Spirit to the redemptive sense of Christ's bearing of sickness. This interpretation is fully sustained by Prof. Delitzsch's exposition of Isaiah 53:4. Free-

ly but faithfully does the Gospel of Matthew translate this text, "Himself took our infirmities and bare our sickness." The help which Jesus rendered in all kinds of bodily sickness is taken in Matthew to be a fulfilment of what in Isaiah is prophesied of the Servant of Jehovah. The Hebrew verbs of the text, when used of sin, signify to assume as a heavy burden and bare away the guilt of sin as one's own; that is, to bear sin mediatorially in order to atone for it. But here, where, not sins, but our sicknesses and our pains are the object, the mediatorial sense remains the same. It is not meant that the Servant of Jehovah merely entered into fellowship of our sufferings, but that He took upon Himself the sufferings which we had to bear and deserved to bear; and therefore He not only bore them away, but also in His own Person endured them in order to discharge us from them. Now, when one takes sufferings upon himself which another had to bear, and does this not merely in fellowship with him but in his stead, we call it substitution. *Here*, then, the best results of rigid exegesis show that the bearing and removal of human disease is an integral part of redeeming work, a provision of the Atonement, a part of the doctrine of Christ Crucified; that Jesus is the Savior of the body as well as of the spirit, and that

He comes to make His blessings flow
Far as the curse is found.

"Bodily healing by direct Divine agency be-

comes a boon for every believer in any period of Gospel history. It settles the question of a preacher's duty to preach it."

AN OBJECTION ANSWERED

A Canadian writer objects that Matthew 8:17 cannot refer to the Atonement, because since Christ had not yet been crucified, this would be "making Christ live an atoning life." This, to me, is no argument at all, since Christ was "the Lamb of God slain from the foundation of the world." He not only healed disease before Calvary, but He also forgave sins, and yet both of these mercies were bestowed on the ground of the Atonement yet future.

A prominent New York clergyman raises practically the same objection. He argues that the fact that Christ, in Matthew, is fulfilling Isaiah's prophecy by healing the sick, proves that "Jesus bore our sickness not on the Cross, but when He was alive in the city of Capernaum." In answering this, I have only to ask, Did Jesus bear our *iniquities* in Capernaum or on the Cross? His forgiving of sins as well as His healing of the sick were both done with respect to His coming Atonement, because "without the shedding of blood there is no remission."

The prophecy states that "He hath borne *our* sicknesses." This includes all others, as well as those at Capernaum. In verses 4 and 5 of this Redemption Chapter, we see Him dying for

"*OUR* sicknesses"

"*OUR* pains"

"*OUR* transgressions"

"*OUR* iniquities"

"*OUR* peace"

"*OUR* healing" for "by His stripes we are healed."

We would have to misquote to exclude ourselves from any of these blessings.

The only "surely" in the Redemption Chapter prefaces His provision for our healing. There could be no stronger statement of our complete redemption from pain and sickness by His Atoning death. If Christ, as some think, is unwilling to heal as universally during His exaltation as He did during His humiliation, then He would have to break His promise in St. John 14:12, 13, and He would not be "Jesus Christ, the same yesterday, today and forever."

The fact of healing in the Atonement *necessitates* the continuation of His healing ministry during His exaltation, because His redeeming work embraced all who live on earth while He is with the Father. Accordingly, He gives the above promise to do the same, and greater works, in answer to our prayers from God's right hand. As long as the Church remained under the control of the Spirit the same works continued, and history reveals, as Dr. A. J. Gordon puts it, "that whenever we find a revival of primitive faith and Apostolic simplicity, there we find the Evangelical mir-

acles which surely characterize the Apostolic age.

The Apostle tells us, "He was made sin for us Who knew no sin" (of His own.) Likewise, "He hath made Him sick" (for us) Who knew no sickness (of His own.) Peter writes, "Who His own self bore our sins in His own body on the tree," and Isaiah declares, "Surely our sicknesses He hath borne, and our pains—He hath carried them." But, as Leeser translates, "only *our* sickness did He bear," having none of His own.

Again, in the 4th verse of Dr. Young's translation cited above, we read, "and Jehovah hath caused to meet on Him the punishment of us all." One writer inquires, on this point, "What are the punishments of sin?" and then says, in substance, all will admit that sin is punished by soul-condemnation, remorse, mental anxiety and frequently by sickness. . . and believe these are remitted because of vicarious Atonement. By what rule of Scripture or reason is the last-mentioned punishment severed from the rest? Mark the prophet's words, "Jehovah hath caused to meet on Him the *punishment* of us all." Since sickness is a part of that punishment, it is demonstrated by the immutable Word of God that sickness is included in the Atonement. He then asks, "Is it true that God will give deliverance from every penalty and consequence of sin *except one*, and that this one (sickness) must inevitably remain to the bitter end? Away with such a thought! Isaiah affirms that the *entire* punishment of us all was

caused to meet on Him. . . He testified 'It is finished.' There was nothing incomplete about the work of our mighty Jesus." I might add to this that, were it otherwise, the prophet should have said, "Jehovah hath caused to meet on Him only a *part* of the punishment of us all."

THE CROSS A PERFECT REMEDY FOR THE WHOLE MAN

"Jesus went to the cross, spirit, soul and body, to redeem man, spirit, soul and body. Therefore, the Cross is the centre of the plan of salvation for man, spirit, soul and body.

Every form of sickness and disease known to man was included, and many of them even mentioned particularly, in the "curse of the law," (Deut. 28:15-62, and other scriptures.) Now, in Galatians 3:13, we have the positive statement that "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on the tree." What plainer declaration could we have than that Christ, Who was born under the law to redeem us, bore its curse, and therefore did redeem us from all sickness and disease. Here it is stated that it was on the cross that Jesus redeemed us from the law's curse. In other words, He redeemed us from the following diseases, specified in Deuteronomy, "consumption" (tuberculosis), "fever," "inflammation," "the botch of Egypt," "emerods," "scab," "itch," "madness" (insanity), "blindness," "plagues," "all the diseases of

Egypt," "also every sickness and every plague which is not written in the book of this law." This would include cancer, influenza, mumps, measles and every other modern disease. If Christ redeemed us from the curse of the law, and sickness is included in the curse, surely He redeemed us from sickness.

REDEMPTION SYNONYMOUS WITH CALVARY

Redemption is synonymous with Calvary, therefore we are redeemed from the entire curse, body, soul and spirit, solely through His Atonement. Now, since disease is a part of the curse, how could God *justly* remove this part of the curse by healing the sick without first redeeming us from it? Again, since "Christ redeemed us from the curse of the law," how can God justify us and at the same time require us to remain under the law's curse, when, as the Apostle says, "ye are not under the law, but under grace?" (Romans 6:14.) In short, why should anyone remain under the law's curse who is not under the law? To do so, would be the same as putting a man in prison for life after he had been proven innocent and the court had justified him from the charge of murder.

Paul argues, in Romans the 3rd chapter, that "God set forth Christ to be a propitiation . . . that He might be just and the justifier of him which believeth in Jesus." In other words, were it not for the Atonement, God would be *unjust* in justifying the sinner; and likewise He would be

unjust in healing the sick without first redeeming them from the sickness. The fact that God ever healed anyone is to me the best of proof that healing was provided by the Atonement. If healing was not provided for all in redemption, how did all in the whole multitude obtain from Christ the healing that God did not provide? "He healed them *all*."

AN IMPORTANT QUESTION

If the body were not included in redemption, how can there be a resurrection? How can "corruption put on incorruption," or "mortal put on immortality?" If we have not been redeemed from sickness, would we not be subject to disease in Heaven, if it were possible to be resurrected irrespective of redemption? Some one has well remarked, "Man's future destiny being both spiritual and bodily, his redemption *must* be both spiritual and bodily."

Why should not the "last Adam" take away all that the "first Adam" brought upon us?

Now let us consider a few Gospel parallels.

"THE INNER MAN"

Adam, by his fall, brought sin into our souls.

Sin is therefore the work of the devil.

"THE OUTER MAN"

Adam, by his fall, brought disease into our bodies.

Disease is therefore the work of the devil. Jesus "went about doing good, and healing all that were oppressed *of the devil*."

Jesus was "manifested to destroy the works of the devil" in the soul.

The redemptive name "JEHOVAH-TSIDKENU" reveals His redemptive provision for our souls.

On Calvary Jesus "*bare our sins.*"

He was made "sin for us" (II Cor. 5:21) when "He bare our sins." (I Peter 2:24).

"Who His own self bare our sins in His body on the tree."

"Who forgiveth all thine iniquities."

"For ye are bought with a price: therefore glorify God in your . . . spirit."

The spirit is bought with a price.

Is remaining in sin the way to glorify God in your spirit?

Since He "*bare our sins,*" how many *must* it be God's will to save, when they come to Him? "Whosoever believeth."

Jesus was "manifested to destroy the works of the devil" in the body.

The redemptive name "JEHOVAH-RAPHA" reveals His redemptive provision for our bodies.

On Calvary Jesus *bare our sicknesses.*"

He was "made a curse for us." (Gal. 3:13) when He "*bare our sicknesses.*" (Matthew 8:17).

"By whose stripes ye were healed."

"Who healeth all thy diseases."

"For ye are bought with a price: therefore glorify God in your body . . . (I Cor. 6:20).

The body is bought with a price.

Is remaining sick the way to glorify God in your body?

Since He "*bare our sicknesses,*" how many *must* it be God's will to heal, when they come to Him? "He healed them all."

"As God 'made Him to be sin for us who knew no sin' "—Rev. A. J. Gordon.

"Since our Substitute bore our sins, did He not do so that we might not bare them?"—Rev. A. J. Gordon.

"Christ bore our sins that we might be delivered from them. Not SYMPATHY—a suffering *with*, but SUBSTITUTION—a suffering *for*."—Rev. A. J. Gordon.

"If the fact that Jesus 'bore our sins in His own body on the tree' be a valid reason why we should all trust Him now for the forgiveness of our sins,

Faith for salvation "cometh by hearing" the Gospel—He "bare our sins."

Therefore, Preach the Gospel (that He bore our sins) to every creature,"

Christ's promise for the soul ("shall be saved") is in the great commission (Mark 16).

In connection with the ordinance of baptism, the

"So God made Him to be sick for us who knew no sickness."—Rev. A. J. Gordon.

"Since our Substitute bore our sicknesses, did He not do so that we might not bare them?"—Rev. A. J. Gordon.

Christ bore our sicknesses that we might be delivered from them. Not SYMPATHY—a suffering *with*, but SUBSTITUTION—a suffering *for*.

why is not the fact that He 'bore our sicknesses' an equally valid reason why we should all trust Him now to heal our bodies?" (Writer unknown).

Faith for healing "cometh by hearing"—He "bare our sicknesses."

and "the Gospel (that He bore our sicknesses) to every creature."

Christ's promise for the body ("shall recover") is in the great commission. (Mark 16).

In connection with the ordinance of anointing with

Bible teaches that he that believeth and is baptized shall be saved (Mark 16).

We are commanded to baptize in Christ's name.

In the Lord's Supper the wine is taken "in remembrance" of His death for our souls. (I Cor. 11:25).

The sinner is to repent before believing the Gospel "unto righteousness."

Water baptism stands for total surrender and obedience.

The sinner must accept God's promise as true before he can feel the joy of salvation.

"As many as received Him . . . were born . . . of God." (St. John 1:12-13).

I will now cite one out of many hundreds of cases of sickness and affliction that have been healed while the sufferers listened to the preaching on the subject of healing in the Atonement. Their healing came through their own faith before having an opportunity of being anointed.

oil, the Bible teaches that he that believeth and is anointed shall be healed. (James 5:14).

We are commanded to anoint "in the name of the Lord." (James 5:14).

In the Lord's Supper the bread is eaten "in remembrance" of His death for our bodies. (I Cor. 11:23-24).

James 5:16 says, "Confess, therefore, your sins . . . that ye may be healed."

Anointing with oil is the symbol and sign of consecration.

The sick must accept God's promise as true before he can feel well.

"As many as touched Him were made whole." (Mark 6:56).

When but a child of eight years, Mrs. Clara Rupert of Lima, Ohio, had such a severe case of whooping-cough that she ruptured the muscles of one eye, leaving it entirely blind, and so dead that during all the years that followed she could rub her finger on the bare eyeball without pain. She said that on windy days, when particles would blow into the eye, it caused her no suffering.

JUST BECAUSE THE BIBLE SAYS SO

While listening to a sermon on the Atonement, during our revival in Lima, Ohio, she said in her heart: "If that is true, and it is because the Bible says so, then I am just as sure of receiving sight in my blind eye tonight when I go to the altar as I was sure of salvation when I went to the Methodist altar several years ago and was saved. Accordingly, with this logical reasoning, she came to the altar, and while we were praying with others she asked God to heal her. Before we had a chance to anoint her, she was on her feet weeping, and walked back and threw her arms around her father's neck, the audience wondering why she left the altar without being anointed. Her father said: "What is the matter, daughter?" and she replied, "My eye!" He said: "Why, is it paining you?" She said: "No, I can see perfectly!"

A few months later, while we were holding a revival in St. Paul, Minn., we met this woman and her husband, who were there attending the Bible school, preparing for work for the Master.

Her husband wanted to preach the Gospel of Christ, Who had so graciously healed his wife.

Almost daily in our revivals testimonies are given by those who have been healed while sitting in their seats listening to the Gospel.

WHAT EMINENT MEN HAVE TO SAY

These views on healing in the Atonement are not new and peculiar only to myself. Many of the most godly and able teachers of the Church have seen and taught them. In addition to those teachers already quoted, I will add a few words from Dr. Torrey and others.

Dr. R. A. Torrey, in his book on "Divine Healing" declares: "The atoning death of Jesus Christ secured for us not only physical healing, but the resurrection and perfecting and glorifying of our bodies . . . The Gospel of Christ has salvation for the body as well as for the soul . . . Just as one gets the first-fruits of his spiritual salvation in the life that now is, so we get the first-fruits of our physical salvation in the life that now is . . . Individual believers, whether Elders or not, have the privilege and the duty to 'pray one for another' in case of sickness with the expectation that God will hear and heal."

Dr. R. E. Stanton, a former moderator of the General Assembly of the Presbyterian Church, gives the following in his Gospel Parallelisms: "It is my aim to show that the Atonement of Christ lays the foundation equally for deliverance from

sin and for deliverance from disease. That complete provision has been made for both; that in the exercise of faith under the conditions prescribed, we have the same reason to believe that the body may be delivered from sickness that we have that the soul shall be delivered from sin; in short, that both branches of the deliverance stand on the same ground, and that it is necessary to include both in any true conception of what the gospel offers to mankind. The atoning sacrifice of Christ covers the physical as well as the spiritual needs of the race . . . Healing of the body is not, therefore, a 'side-issue,' as some represent it. It is no more this than the healing of the soul is a 'side-issue.' They are both but parts of the same Gospel, based equally upon the same great Atonement."

THE EPISCOPAL CHURCH ON DIVINE HEALING

In the report of the Commission on spiritual healing appointed by the Episcopal Church, sponsored by Bishop Reese, who for many years has practiced the healing ministry, and who was Chairman of the Commission, is the following statement: "The healing of the body is an essential element of the Gospel, and must be preached and practiced . . . God wills our health, that the Church, the 'Body of Christ,' has the same commission and the same power as 'The Head,' that we churchmen, with this true conception of God as Creative Love, must now give a sinning and

suffering world this full Gospel of salvation from sin and its inevitable consequences."

These conclusions were arrived at by this scholarly Commission after three years of study and research.

Bishop Charles H. Brent of the Episcopal Church, who as Head of all Chaplains in France, led the religious life of our armies overseas, affirms: "He who waives away the healing power of Christ as belonging only to the New Testament times is not preaching the whole Gospel. God was, and Is, the Saviour of the body as well as the soul."

James Moore Hickson pleads: "A living Church is one in which the Living Christ lives and walks, doing through its members what He did in the days of His flesh. It must, therefore, be a *healing* Church as well as a soul-saving Church . . . Spiritual healing is sacramental. It is the extension through the members of His mystical body of His own incarnate life."

The late able writers, Dr. A. B. Simpson, Andrew Murray, A. T. Pierson, Dr. A. J. Gordon, and many present writers whom we might quote, have been teachers of healing in the Atonement. An unknown writer has said: "On the cross of Calvary Jesus has nailed the proclamation, *'Deliver from going down to the pit (grave) for I have found an Atonement.'*" (Job 33:24)

Isaiah begins the Redemption Chapter with the question "Who hath believed our report, and to

whom is the arm of the Lord revealed?" And the report follows that He bore our sins and sicknesses. The answer to the question is, only those who have heard the report could believe it, because "faith cometh by hearing." Since Jesus died to save and to heal it is surely worth reporting.

The purpose of this sermon is to prove that healing is provided by the Atonement and is therefore a part of the Gospel which Christ commanded to be preached

To "all the world,"

To "all nations,"

To "every creature,"

With "all Power,"

Throughout "all the days,

Even unto the end of the (present) age."

IS HEALING FOR ALL?

Is it still the will of God, as in the past, to heal all who have need of healing, and to fulfil the number of their days?

The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal *all*. Nearly every one knows that God does heal *some*, but there is much in modern theology that keeps the people from knowing what the Bible clearly teaches—that healing is provided for all. It is impossible to boldly claim by faith a blessing which we are not sure God offers, because the power of God can be claimed only where the will of God is known.

It would be next to impossible to get a sinner to “believe unto righteousness” before you had fully convinced him that it was God’s will to save *him*. Faith begins where the will of God is known. If it is God’s will to heal only *some* of those who need healing, then none have any basis for faith, unless they have a special revelation that they are among the favored ones. Faith must rest on the will of God alone, not on our desires or wishes. Appro-

priating faith is not believing that God *can* but that God *will*. Because of not knowing it to be a redemptive privilege for *all*, most of those in our day, when seeking healing, add to their petition, "If it be Thy will."

A CORRECTED THEOLOGY

Among all those who sought healing from Christ during His earthly ministry, we read of only one who had this kind of theology. This was the leper, who said, "Lord, *if Thou wilt*, Thou canst make me clean." The first thing Christ did was to correct his theology by saying, "*I will*, be thou clean." Christ's "I will" cancelled his "*if*," adding to his faith that Christ could heal him, the faith that He *would*.

The theology of this leper, before Christ enlightened him, is almost universal today, because this part of the gospel is so seldom and so fragmentarily preached.

We see, from almost every conceivable angle throughout the Scriptures, that there is no doctrine more clearly taught than that it *is* God's will to heal *all* who have need of healing, and that they may fulfil the number of their days, according to His promise. Of course, we mean all who are properly taught and who meet the conditions prescribed in the Word. Now, I hear someone say, "If healing is for all then we shall never die." Why not? Divine healing goes no further than the promise of God. He does not promise that we

shall never die, but He says, "I will take sickness away from the midst of thee . . . the number of thy days I will fulfil." (Ex. 23:25, 26.)

The days of our years are threescore years and ten.

(Psa. 90:10)

Take me not away in the midst of my days. (Psa. 102:24)

Why shouldst thou die before thy time? (Eccl. 7:17.)

Then some one may ask, Well, how is a man going to die?

Thou takest away their breath, they die, and return to their dust. (Psa. 104:29.)

The Rev. P. Gavin Duffy writes on this point, "He has allotted to man a certain span of life, and His will is that that life shall be lived out. I want you to recall that all those He called back from the dead were *young people* who had not lived out their fulness of years; and in that very fact we may well see His protest against premature death. . . . Of course, we must not expect that the old shall be physically young, but if the allotted span has not been spent we have a right to claim God's gift of health; and, even though it be past, if it be His Will that we should continue here for a time longer, it is equally His Will that we should do so in good health."

Death comes, and then we blame our God,

And weakly say, "Thy will be done;"

But never underneath the sod

Has God imprisoned any one.

God does not send disease, or crime,

Or carelessness, or fighting clans;

And when we die before our time,

The fault is man's.

He is a God of life, not death;
He is one God that gives us birth;
He has not shortened by a breath
The life of any on the earth;
And He would have us dwell within
The world our full allotted years.
So blame not God—for our own sin
Makes our own tears.

Douglas Malloch.

READ THE WILL AND KNOW

If we would know what is in a will, let us read the will. If we want to know God's will on any subject, let us read His will. Suppose a lady should say, "My husband, who was very rich, has passed away; now, I wish I knew whether he left me anything in the will." I would say to her, "Why don't you read the will and see?" The word "testament," legally speaking, means a person's will. The Bible contains God's last will and testament, in which He bequeaths to us all the blessings of redemption; and since it is His "last will and testament," anything later is a forgery. A man never writes a new will after he is dead. If healing is in God's will for us, then to say that the age of miracles is past is virtually saying what is the opposite of the truth, that a will is no good after the death of the testator. Jesus is not only the testator, who died; He was resurrected, and is also the mediator of the will. He is our lawyer, so to speak, and He will not beat us out of the Will,

as some earthly lawyers do. He is our Representative at the right hand of God.

For the answer to the question under consideration, let us look away from modern tradition and go to the Word of God, which is a revelation of His will.

In the 15th chapter of Exodus, just after the passage of the Red sea, which typified our redemption, and "was written for our admonition," God gave His first promise to heal. This promise was for *all*. God named the conditions, the conditions were met, and we read: "He brought them forth also with silver and gold, and there was not one feeble person among all their tribes." It is here that God gave the covenant of healing, revealed by and sealed with His first covenant and Redemptive name, *Jehovah-Rapha*, translated, "I am the Lord that healeth thee." This is God's word, "settled in heaven," a never-changing fact concerning God.

WHO IS AUTHORIZED TO CHANGE GOD'S WILL?

To say that this privilege of health is not for God's people today, is to change God's "I Am" to "I Was" *Jehovah-Rapha*. Who has the authority to change God's Redemptive names? Instead of abandoning His office as Healer, He is "Jesus Christ, the same yesterday, today, and forever," under this first covenant name, as well as under the other six. The blessings revealed by His Redemptive names, as we have seen in the preceding

sermon, were provided by the Atonement, when He "tasted death *for every man*," and therefore cannot be confined to Israel. This 15th chapter of Exodus shows us that at least in that age of the world, 3500 years ago, God did not leave the people in doubt concerning His willingness to heal *all*.

A NATION WITHOUT ONE FEEBLE PERSON

This universal state of health in the nation of Israel continued as long as God's conditions were met. Then, twenty years later (Numbers 16:46-50) when, because of sin the plague destroyed 14,700, they again met conditions, the plague was stayed, and He was still Jehovah-Rapha, the Healer, not to some, but to *all*. It would not be true that the plague was stayed if it remained on even one of them. This state of health again remained uninterrupted until nineteen years later, when the people, not satisfied with God's way for them, chosen in love and mercy, spake against God and against Moses, and they were cursed with the fiery serpents. When they again met God's conditions, by confessing their sins, His word through Moses to them was, "It shall come to pass that *every one* that is bitten, when he looketh upon it (the type of Calvary) shall live." So, again, at this time, the Scriptures show us that it was still God's will to heal, not some, but *all*. *Every one* that was bitten lived by beholding the brazen serpent, which was a typical foreshadowing of the

coming sacrifice upon Calvary in our behalf.

The Psalmist David, in his time, understood healing to be a universal privilege. In the 86th Psalm he says, "For thou, Lord, art good . . . plenteous in mercy unto *all* them call upon Thee." We shall see, in the following sermon, that healing was one of the most prominent mercies throughout the Scriptures, and that the sick, in the New Testament, asked for "mercy" when seeking healing from Christ; for God's mercy covers man's physical, as well as spiritual, nature. Therefore, Jesus, according to the Old Testament promise, showed that He was "plenteous in mercy," by healing, not *some*, but *all* who came to Him. Again, in the 103rd Psalm, we see that David believed that the mercy of healing was as universal a privilege as the mercy of forgiveness. He calls upon his soul to bless God, "Who forgiveth *all* thine iniquities, Who healeth *all* thy diseases." "Who healeth *all*" is as permanent as "Who forgiveth *all*," for the identical language is used with reference to both mercies.

In the 91st Psalm, God says concerning the man "that dwelleth in the secret place of the Most High . . . *with long life will I satisfy him.*" Is the privilege of dwelling in the secret place only for a few or for all? If it is for all, then God's promise to *all* is, "With long life will I satisfy him." God would have to break this promise to be unwilling to heal His obedient children in middle life. If dwelling in the secret place was possible

in a darker age of the world, surely it is in this better age of grace, during which "He is able to make all grace abound" towards each of His children. The holy prophets of the Old Testament "prophesied of the grace that should come to us."

CALVARY MEETS ALL MAN'S NEEDS

We have seen, in the great Redemption Chapter, the 53rd of Isaiah, that it is *our* sicknesses, as well as *our* sins that Jesus bore, making one privilege as universal as the other. What Jesus did for individuals who came to Him for blessings was for *them*, but what He did on Calvary was for *all*.

It is clear that in all of these instances cited from the Old Testament it was God's will to heal *all* who met the conditions. Wherever forgiveness was offered, healing was also offered. Let those who teach the people that God's will in the matter of healing is not the same today answer the question, "Why would God withdraw this Old Testament mercy from this better dispensation?" Is it not to be expected that He, Who "hath reserved better things for us" and Who is "the same yesterday, today, and forever" should continue these same mercies throughout this better dispensation? Let us now look in the New Testament and see.

CHRIST THE EXPRESSION OF GOD'S WILL

There is no better way of ascertaining the proper answer to the question before us than by read-

ing the Gospels, which record the teachings and the works of Christ. He was the expression of the Father's will. His life was both a revelation and a manifestation of the unchanging love and will of God. He literally acted out the will of God for Adam's race. He said, "I came down from heaven, not to do my will, but the will of Him that sent Me," and that "the Father that dwelleth in Me, He doeth the works." He also said, "He that hath seen Me hath seen the Father," therefore, when He healed the multitudes who thronged Him, day after day, we see the Father revealing His will. When "He laid His hands on *every one* of them, and healed them" He was doing and revealing the will of God for *our* bodies. Perhaps no one would be more conservative than the scholars of the Episcopalian church, and yet, the commission appointed to study the subject of spiritual healing and report back to the church, after three years of study and research in both the Bible and history, say in their report, "The healing of the sick by Jesus was done as a revelation of God's will for man." Because they discovered that His will is fully revealed, they further say, "No longer can the Church pray for the sick with the *faith-destroying*, qualifying phrase 'If it be Thy will.'"

The message everywhere taught in the Gospels is one of complete healing for soul and body for all who come to Him. Many today say, "I believe in healing, but I do not believe it is for every one." If it is not, how could we pray the prayer of faith

for *any*, or even for one whom it is God's will to heal, until we have a revelation by the Spirit that we are praying for the right one? If it is not God's will to heal *all*, then no man can ascertain the will of God for himself from the Bible. Are we to understand from these teachers that we must close our Bibles and get our revelation direct from the Spirit, before we can pray for the sick, because the will of God cannot be ascertained from the Scriptures?

This would be virtually teaching that the whole of the Divine activity on the line of healing would have to be governed by the direct revelation of the Spirit, instead of by the Scriptures. How are the sick to be healed if there is no Gospel (good news) of healing to proclaim to them as a basis for their faith? Or, since faith is expecting God to keep His promise, how can there be faith for healing if there is no promise in the Bible that the sick can apply to himself? The Scriptures tell us how God heals the sick. "He sendeth His *Word* and healeth them and delivereth them from their graves." (Psa. 107:20.) " . . . the *word* of God which effectually worketh" in them that believe, and is "health to all their flesh." (See I Thes. 2:12; Prov. 4:22.)

FAITH RESTS ON MORE THAN MERE ABILITY

If a millionaire were to appear before an audience of a thousand people, with the announcement that he was able to give each one a thousand

dollars, this would be no basis for any to have faith for a thousand dollars, because faith cannot rest on ability. If he should go further, and say, "I will give fifty of you a thousand dollars each," even then there is no basis for any one in the audience to have faith for the thousand dollars. Were you to ask one of them if he or she were "fully assured" of receiving a thousand dollars from the millionaire, the answer would be, "I need the money, and hope I am among the lucky ones, but I cannot be sure." But, should the millionaire say, "*It is my will* to give all a thousand dollars each," then every one in the audience would have a ground for faith, and would undoubtedly say to the rich man, "Thank you! I'll take my money."

Now, supposing God were a respecter of persons, and that it was His will to heal only *some* of those who need healing, let us take a glance through the Gospels, and see how the friends of the sick decided which of the sick to bring to Him for healing. "Now, when the sun was setting, *all* they that had *any* sick with divers diseases, brought them unto Him; and He laid His hands on *every one* of them and healed them." (Luke 4:40.) Here the unlucky ones, if there were any, were brought, and all healed the same as the others. Surely, it was God *doing* and *revealing* His own will. If you had been there and were sick, you would have been brought, and would have been healed with the rest, because they brought them *all*. Matthew, in his record of this same instance,

tells why Jesus made no exceptions. "He healed them all, that it might be fulfilled which was spoken by Esaias, the prophet, saying, "Himself took *our* infirmities and bare *our* sicknesses." The word "our" means everybody, in the sacrifice of Calvary, and it therefore requires the healing of *all*, to fulfil the prophecy. Not only on this occasion, but on every occasion since, down until today, He heals the sick "that it might be fulfilled which was spoken by Esaias, the Prophet, saying, Himself took *our* infirmities and bare *our* sicknesses."

Let the sick go through the Gospels and note the *all's* and the *every's* and they will see that the redemptive blessing of healing was for *all*, and that no one ever appealed in vain to Jesus for healing. There never was a multitude large enough to have in it even one that Jesus wanted to remain sick, and would not heal.

JESUS HEALED EVERYTHING AND ALL

And Jesus went about all Galilee, teaching . . . and preaching the Gospel . . . and healing *all manner* of sicknesses, and *all manner* of disease among the people. And His fame went throughout all Syria; and they brought unto Him *all* sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that had palsy; and *He healed them* (*all*—Moffat's translation) . . . And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. (Matt. 4:23-25.)

And Jesus went about all the cities and villages teaching . . . and preaching the Gospel . . . and healing *every*

sickness and *every* disease among the people. But when He saw the multitudes He was moved with compassion on them . . . And when He had called unto Him His twelve disciples He gave them power against unclean spirits to cast them out and to heal *all manner* of sickness and *all manner* of disease. (Matt. 9:35 to Matt. 10:1.)

Note, here, that it was the multitudes coming for healing that necessitated the thrusting forth of new laborers into His harvest to preach and to heal. It was not long until seventy more were needed, and were sent forth to heal as well as to preach.

But when Jesus knew it, He withdrew Himself from thence, and *great multitudes* followed Him, and *He healed them all*. (Matt. 12:15.)

And Jesus went forth and saw a *great multitude*, and was moved with compassion toward them, and healed their sick. (Matt. 14:14.)

And when they were gone over they came into the land of Gennesaret, and when the men of that place had knowledge of Him they sent out into all that country round about, and brought unto Him *all that were diseased*; and besought Him that they might only touch the hem of His garment, and as many as touched were made perfectly whole. (Matt. 14:34-36.)

And a *great multitude* of the people out of all Judea and Jerusalem, and from the coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases, and they that were vexed with unclean spirits, and they were healed, and the *whole multitude* sought to touch Him for there went virtue out of Him, and healed them *all*. (Luke 6:17-19.)

We see throughout the Gospels that, in bringing the sick to Christ for healing, it was repeatedly stated that they brought them *all*, which included

all the unlucky ones if there were any. If, according to modern tradition, it is God's will for the sick to patiently remain so for His glory, is it not strange that there should not be even one of this class in all these multitudes brought to Christ for healing? By healing the epileptic (Mark 9:14-29) Jesus proved it to be the Father's will to heal even this one whom the disciples, divinely commissioned to cast out demons failed to deliver. We see by this verse that it would have been wrong to call in question and to teach God's unwillingness to heal because of this failure on the part of the disciples. Jesus, by healing him, shows them that the failure proved nothing but unbelief. Peter, after three years of constant association with the Lord, describes His earthly ministry in this one brief statement: "God anointed Jesus of Nazareth with the Holy Ghost and with Power, Who went about doing good, and healing *all* that were oppressed of the devil, for God was with Him." (Acts 10:38.)

So, in all the above, and many other Scriptures which show He healed them *all*, we have the will of God revealed for our bodies, and the answer to the question, "Is healing for all?"

COMPASSIONATE LOVE JESUS RULING MOTIVE

Many, in our day, have been taught that Christ performed miracles of healing just to show His power and to prove His deity. This may be true, but it is far from being *all* the truth. He would

not have had to heal *all* to show His power; a few outstanding cases would prove this. But the Scriptures show that he healed because of His compassion and to fulfil prophecy. Others teach that He healed the sick to make Himself known, but in Matt. 12:15, 16, we read, "Great multitudes followed Him, and He healed them *all*, and charged them that they should *not make Him known*."

Some, who have to admit that Jesus healed all who came to Him, hold that Isaiah's prophecy concerning His bearing our sicknesses refers only to His earthly ministry; that this universal manifestation of His compassion was special, and not a revelation of the unchanging will of God. But the Bible clearly teaches that He only "*began to do and teach*" what was not only to be continued, but augmented, after His ascension.

After Christ, for three years, had healed all that came to Him, He said, "It is expedient (profitable) for you that I go away."

How could this be true if His going away would modify His ministry to the afflicted?

Anticipating the unbelief with which this wonderful promise would be regarded, He prefaced His promise to continue the same and greater works in answer to our prayers after His exaltation, with the words "Verily, verily." "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father, and (how are we to do them?) whatso-

ever ye ask the Father in My name that will *I* do, that the Father may be glorified in the Son." (John 14:12, 13.)

In other words, we are to do them by asking *Him* to do them.

He did not say "less works," but "*the* works" and "*greater*" works."

To me, this promise from the lips of Christ is a complete answer to all opposers and to all their books and articles against Divine healing.

"It is written" was Christ's policy when resisting the devil.

{ Wm. Jennings Bryan well asks, "Since Christ said 'It is written,' and the devil said 'It is written,' why can't the preacher say 'It is written?'"

THE WISDOM OF THE EARLY CHURCH

The early Church took Christ at His word and prayed unitedly for signs and wonders of healing, until "the place was shaken where they were assembled together," and then "they brought forth the sick into the streets and laid them on beds and couches . . . There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and they which were vexed with unclean spirits, and they were *healed every one.*" "All that Jesus *began* to do and to teach" He was here continuing from the right hand of God through "His Body, the Church," according to His promise. Some say, "Oh, that was only in the beginning of the Acts, for the purpose of confirming their word

regarding Christ's resurrection.

Let us, then, turn to the *last* chapter of Acts, and read how, thirty years later, after Paul, on the island of Melita, had healed the father of Publius, "All the other sick people in the island came, and were cured." (Weymouth.)

So we see, again, at this time, in the very last chapter of the Acts of the Holy Ghost, which is the only unfinished book of the New Testament, it is still the will of God to heal; not some, but *all*.

THE ACTS OF THE HOLY GHOST

The Holy Spirit, Whom Christ sent as His Successor and Executive, took possession of the Church, which is the Body of Christ, and showed the same healing power *after* Pentecost that Christ had displayed *before*, and vast multitudes were healed. As in the Gospels, so in the Acts, we never read of any one asking for healing and being denied. Men have named this book the "Acts of the Apostles." A better and a truer name for this book would be "The Acts of the Holy Ghost," because it records the acts of the Holy Ghost through others as well as the Apostles. Phillip and Stephen, who were not Apostles, were as gloriously used as Peter and John. The Holy Spirit came to execute for us all the blessings purchased by Christ's redemption, and pledged by the seven redemptive names. He has never lost any of His interest in the work He came to do. If you wish to know how He wants to act *today*,

read how He did act. The book of Acts shows us how He wants to act throughout "all the days, even unto the end of the age."

It was the Holy Spirit Who worked all the miracles of healing at the hands of Christ. Jesus never undertook a miracle until, in answer to His prayer, the Holy Spirit, the Miracle-Worker, came upon Him, and then, in full reliance upon the Spirit, He cast out devils and healed the sick. The miracles of Christ were all done by the Spirit in advance of His own dispensation, or before He had yet entered officially into office. Why would the Holy Spirit, Who healed *all* the sick before His dispensation began, do less after He entered office? Did the Miracle-Worker enter office to do away with miracles during His own dispensation?

Is the teaching and the practice of the Church in the matter of healing in this Laodicean (luke-warm) period of her history a truer expression of the will of God than the teaching and practice of the early Church while under the full sway of the Spirit? Decidedly not! I hesitate not to say that modern theology has robbed the Holy Spirit of a part of His ministry.

Now, in summing up what we have thus far written, we have a revelation from many angles of

CHRIST'S MERCIFUL ATTITUDE TOWARD OUR SICK-
NESSES AND INFIRMITIES SINCE HIS EX-
ALTATION AT THE RIGHT HAND OF GOD

We deal now, not with the past, but only with

Christ's *present* attitude towards sickness and disease.

1. Christ's present attitude is fully revealed by His redemptive name Jehovah-Rapha. His redemptive names cannot change. All will admit that His *other* six redemptive names are a revelation of His *present* attitude in the matter of bestowing the blessing that each name was given to reveal. By what logic, then, can we suppose that He has abandoned His office as Healer, revealed by the name Jehovah-Rapha?

2. His present attitude is again fully revealed by His own definite promise to continue and augment His healing ministry in answer to the prayer of believers while He is at the right hand of God. "Verily, verily, I say unto you, he that believeth on Me, *the works* that I do shall he do also; and *greater works* than these shall ye do, because I go unto My Father. And whatsoever ye shall ask in My name that will I do that the Father may be glorified in the Son." (St. John 14:12, 13.)

3. His present attitude is revealed by His own fulfilment of the above promise, recorded in the Book of Acts. Even in the very last chapter, 30 years after His ascension, we read, "*All the other sick people in the island came and were cured.*" (Acts 28:9, Weymouth.)

4. His present attitude is revealed by the fact that healing is a part of the Gospel that Christ commanded to be preached

To "all the world"

To "all nations "

To "every creature "

Throughout "all the days "

Even unto the end of the (present) age."

This commission is followed by the promise "they shall lay hands on the sick and they shall recover."

5. His present attitude is revealed by the fact that His substitutionary work on Calvary was in behalf of all those who live on earth during His exaltation at the right hand of the Father. We have seen in the preceding sermon that, as in Leviticus it is recorded that all disease was healed on the ground of Atonement, so Matthew tells us that the Atonement was Christ's reason for making no exceptions in healing the sick who came to Him.

6. His present attitude is revealed by the plain command to "any sick" in the Church, while He is with the Father, to ask for anointing and prayer with the promise "the Lord shall raise him up." (James 5:14.) Does He mean we shall pray with faith or without it? How can we pray "the prayer of faith" unless it is His will to heal; or, does He command us to pray for a thing He will not do? Right here, even laymen are commanded to confess their faults one to another and pray one for the other, for healing, with the purpose that Elijah prayed for rain. (James 5:16-18).

Would God command us to thus importune for what it is not His will to do? Certainly not!

7. His present attitude is revealed by the fact that it is since His exaltation that He "set" (established) in the Church teachers, miracles, gifts of healing, etc., for the continuance of the "same works" and "greater works" which He promised He would continue from God's right hand. History records the manifestation of these miraculous gifts since the days of the apostles down to the present time.

THE UNCHANGEABLE COMPASSION OF JESUS

8. His present attitude toward our sicknesses is wonderfully revealed by the fact that since His exaltation, His compassion has neither been withdrawn nor modified.

In a later sermon, on the subject of the Lord's compassion, we shall see that during the earthly ministry of our Lord He was everywhere "*moved with compassion* and healed *all* that had need of healing." The same Greek word that is translated "mercy" is also repeatedly translated "compassion," for they are the same. When two blind men asked for mercy, Jesus was moved with compassion and healed them.

Since bodily healing, in the New Testament, is everywhere a mercy (it being mercy, or compassion, that moved Him to heal all that came to Him), is not the promise still true that He is "plenteous in mercy unto *all* that call" upon Him?

Does not this glorious Gospel dispensation proffer as much mercy and compassion to its sufferers as did the darker dispensation? The Rev. Kenneth Mackenzie, a noted teacher and writer of the Episcopalian church, asks on this point, "Could the loving heart of the Son of God, Who had compassion upon the sick, and healed all who had need of healing, cease to regard the sufferings of His own when He had become exalted at the right hand of the Father?"

AN ABSURD FEATURE OF MODERN THEOLOGY

Is it not strange that any one in this better age of grace should take a position which would be synonymous with saying that the manifestation of Christ's compassion to the afflicted has been withdrawn, or even modified, since His glorification? If God is not as willing to show the mercy of healing to His *worshippers* as He is to show the mercy of forgiveness to His *enemies*, then He is more willing to show mercy to the devil's children than His own. The Scriptures deny this by saying, "The mercy (compassion) of the Lord is from everlasting to everlasting (not upon the sinner alone, but) upon *them that fear Him*," for He loves His own sick and suffering child even more than He loves the sinner. Thank God "His mercy (compassion) is unto all generations."

9. His present attitude is revealed by the fact that, in the Old Testament year of Jubilee, which Jesus, in the 4th chapter of Luke, applies to the

Gospel era, it was "*every man*" who was told to return to his possession. As in the year of Jubilee its blessings were for "*every man*," so in the Gospel era, its blessings are for "*every creature*." This is more fully developed in the preceding sermon.

10. His present attitude is also revealed by the fact that "He hath redeemed *us* (all of us) from the curse of the law." (Gal. 3:13.) We have seen in the preceding sermon that this curse included all the diseases known to history. How can God justify us and at the same time require us to remain under the curse from which He redeemed us?

THE EARNEST OF COMPLETE REDEMPTION

11. His present attitude is revealed by the fact that the Holy Spirit and His work in us is "The earnest of our inheritance until the redemption of the purchased possession." (Eph. 1:14.) We have already pointed out that because our eternal destiny is both spiritual and bodily, our redemption also *must* be. Therefore we cannot receive our *full* inheritance until the coming Day of Redemption, but, thank God, by being filled with the Spirit, we now have the "*earnest*" of it. Paul tells us, "We *have* the firstfruits of the Spirit," and these are manifested both spiritually and physically. The "firstfruits of the Spirit" include the earnest of immortality, which is a foretaste of the resurrection. Since our bodies are members of Christ,

His glorified bodily life is as truly linked with our bodies, as His spiritual life is linked with our spirits. The same life that is in the vine is in its branches; and in Christ, "the True Vine," there is both spiritual and bodily life. It is only by bringing into our bodies some of the same life that He is to bring at the resurrection that the Spirit *can* be the earnest of our inheritance to the body. Since our inheritance includes a glorified body, what must the Earnest be? Thank God, "the life also of Jesus" may "be made manifest in our mortal flesh"—*immortal* life touching our *mortal* bodies with a foretaste of redemption, to enable us to finish our course, in order that we may "receive a full reward."

12. Does not nature itself reveal the present attitude of Christ toward the healing of our bodies? Nature everywhere is healing, or at least doing her best to heal. As soon as disease germs enter our bodies, nature begins to expel them. Break a bone, or cut a finger, and nature will do her utmost to heal, and usually succeeds. Now, has God commanded nature to rebel against His own will? If sickness is the will of God for His children, would it not seem that He has?

GOD'S USE OF BODILY AFFLICTION

If sickness, as some think, is the will of God for His faithful children, then it is a sin for them even to desire to be well, to say nothing of spending thousands of dollars to defeat His purpose.

I truly thank God for all the help that has ever come to sufferers through the physician, through the surgeon, the hospital and the trained nurse; but, if sickness is the will of God, then, to quote one writer, "Every physician is a law-breaker; every trained nurse is defying the Almighty; every hospital is a house of rebellion, instead of a house of mercy," and, instead of *supporting* hospitals, we ought to do our utmost to *close* every one.

7 If the modern theology of those who teach that God wants some of His worshipers to remain sick for His glory is true, then Jesus, during His earthly ministry, never hesitated to rob the Father of all the glory He could by healing *all* who came to Him. The Holy Spirit, likewise, robbed Him of all the glory He could by healing *all* the sick in the streets of Jerusalem. And Paul, too, robbed God of all the glory he could by healing *all* the sick on the island of Melita.

Many today hold that God afflicts even the obedient, because He loves them, making sickness a love-token from our Heavenly Father. If this is true, why do they try to get rid of His love-token? Why does not the one suffering with a cancer pray for the second blessing for themselves, and also ask Him to thus bless wife, children, father, mother, neighbors, etc.?

7 Does not God sometimes chasten His people through sickness? Decidedly yes! When we disobey God, sickness may be permitted, through the

Father's loving discipline; but God has told us just how it may be avoided and averted. "If we would judge ourselves we should not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world." (I Cor. 11:31, 32.) These chastenings come to save us from final judgment; but when we see the cause of the chastening, and turn from it, God promises it shall be withdrawn. As soon as "we judge ourselves," or learn our lesson, the absolute promise is "we shall not be judged." By self-judgment we may avoid chastening. Divine healing is not unconditionally promised to all christians, regardless of their conduct. It is for those who believe and obey. "All the paths of the Lord are *mercy* and truth unto *such* as keep His Covenant and His testimonies." (Psa. 25:10.)

13. His attitude now is shown by the fact that "He was manifested to destroy the works of the devil." (I John 3:8.) Think of His leaving heaven and making the awful transition of becoming a man, and of all the suffering and sacrifice that followed. What was the purpose that moved Him in all this? The Scriptures give the answer—"For *this* purpose . . . that He might destroy the works of the devil." This purpose includes the healing of "*all* that were oppressed of the devil." (Acts 10:38.) Since He was glorified has He relinquished this purpose, which He retained even during the bloody sweat of Gethsemane and the awful tortures of Calvary? Does He want

the works of the devil that He formerly wanted to destroy to remain in our bodies? Can it be that He now wants a cancer, a "plague," a "curse," "the works of the devil," in "the members of Christ," and "the temples of the Holy Ghost?" Is it not His will to heal any part of "the Body of Christ?" If not, why has He commanded "any sick' in it to be anointed in His name for healing?"

Since "the Body is for the Lord," a "living sacrifice unto God," would He not rather have a well body than one that is a wreck? If not, how can He make us "perfect in every good work to do His will?" Is God's expressed will that we "may abound unto every good work," that we may be "prepared unto every good work," "thoroughly furnished unto all good works," "zealous of good works," and "careful to maintain good works" only for well men and women? If for all, He would have to heal the sick to make this possible, because no man can "abound unto every good work" while confined to a sick room.

SALVATION ALL-INCLUSIVE

14. His present attitude is revealed in the very meaning of the word "salvation." The word *soteria*, which is the Greek word for salvation, implies deliverance, preservation, healing, health, soundness, and, in the New Testament is applied sometimes to the soul, and at other times to the body only. The Greek word "*sozo*" translated

“saved,” also means “healed,” “made sound,” “made whole.” In Romans 10:9 it is translated “saved,” and in Acts 14:9 the same word is translated “healed” in referring to the healing of the man lame from birth. Both Greek words for “salvation” and “saved” mean both spiritual and physical salvation; or, in other words, spiritual and physical healing. Paul, in Eph. 5:23, states, “He is the Savior of the body.”

Is this for some, or for all?

Dr. Schofield, in his foot-note on the word “salvation” says, “Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes.” The word therefore, includes our possession and enjoyment of all the blessings revealed by His seven redemptive names; in fact, these names were given to show what our *salvation* includes. It is therefore the Gospel of healing for the body, as well as for the soul, which “is the power of God unto salvation to *every one* that believeth; to the Jew first, and *also to the Greek*.” “The same Lord over *all* is rich unto *all* that call upon Him.”

A SUGGESTIVE COMPARISON

The proofs of Divine healing among those who say that they have been healed are not less bright and convincing than the proofs of regeneration are among those who today call themselves christians. Are not those who testify that they have been healed in better health physically than

many an equal number of christians are spiritually? Would not the physical health of those who have been healed compare favorably with the spiritual health even of the average minister to-day? I think that the average christian, and even the average minister today, is a poorer proof of the scriptural doctrine of regeneration than those who testify to healing are of the doctrine of healing; and yet the former have heard vastly more teaching as a basis for their faith for salvation.

Are all who have been baptized washed from *all* their sins? No! But those who have faith are; and what water is, in the ordinance of christian baptism, oil is, in the ordinance of anointing the sick for healing.

THE LORD'S COMPASSION

The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and His tender mercies are over all His works (Psa. 145:8-9.)

In the study of the Lord's compassion, we have, to my mind, a complete revelation of the Lord's willingness to heal. During His earthly ministry He was everywhere *moved with compassion*, and healed all "them that had need of healing;" and it is "this same Jesus" who, after saying, "It is expedient for you that I go away," is now seated at the right hand of God, "that He might be a merciful (compassionate) and faithful High Priest" for us.

In the Scriptures, "compassion" and "mercy" mean the same. The Hebrew noun, *rachamin*, is translated both "mercy" and "compassion." The Greek verb, *eleeo*, is translated "have mercy" and "have compassion;" and, likewise, the Greek adjective *eleemon* is defined "merciful—compassionate."

To have compassion is *to love tenderly, to pity, to show mercy, to be full of eager yearning.*

GOD NOTHING SO MUCH AS LOVE

The text above begins with "the Lord is **gracious**

and full of compassion." These sentiments concerning the nature of God are expressed over and over throughout the Scriptures. God is not anything so much as He is Love. The most conspicuous statements in the Scriptures about our heavenly Father are the declarations concerning His love, His mercy, His compassion. There is no note that can be sounded concerning God's character that will so inspire faith as this one. In our revivals, I have seen faith rise "mountain high" when the truth of God's present love and compassion began to dawn upon the minds and hearts of the people. It is not what God *can* do, but what we know He *yearns* to do, that inspires faith.

By showing His compassion everywhere in the healing of the sick, Jesus unveiled the compassionate heart of God to the people, and the multitudes came to Him for help. Oh, how insidiously has Satan worked to hide this glorious fact from the people. He has broadcasted the unscriptural, illogical and worn-out statement, that the age of miracles is past, until he has almost succeeded in eclipsing the compassion of God from the eyes of the world. Modern theology magnifies the power of God more than it magnifies His compassion; His power more than it does the great fact that "the exceeding greatness of His power (is) to us-ward." But the Bible reverses this, and magnifies His willingness to use His power more than it does the power itself. In no place does the Bible say that "God is power," but it *does* say, that "God is

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love." It is not faith in God's power that secures His blessings, but faith in His *love* and in His *will*.

GOD'S LOVE VEILED BY MODERN THEOLOGY

The first statement in our text above is, "the Lord is gracious," meaning, "He is disposed to to show favors." This glorious fact, that shines with such brilliancy throughout the Scriptures, has been so eclipsed by modern theology that we hear everywhere, the Lord is *able* instead of "the Lord is *gracious*." Hundreds needing healing have come or written to us, saying, concerning their need of deliverance, "the Lord is able;" but their teaching, as well as their lack of teaching, has kept them from knowing that the Lord is *willing*. How much faith does it take to say "the Lord is able?" The *devil* knows God is able, and he knows He is willing; but he has kept the *people* from knowing the latter fact. Satan is willing we shall magnify the Lord's power, because he knows that this is not a sufficient basis for faith; but he knows the Lord's compassion and willingness is.

Before praying for the healing of people, we have to wait to teach them the Word of God until they can say, "the Lord is gracious," instead of "the Lord is willing." This is exactly what Jesus had to do before healing the leper who said, "If thou wilt thou canst." He showed His willingness, so that the man could really expect healing.

In the preceding sermon, we have presented

many scriptural proofs of the Lord's present willingness to heal. But even when we can advance from saying "He is able" to saying "He is willing," this is not enough. The word "willing" is too tame to fully express God's merciful attitude toward us. "He *delighteth* in mercy." (Mic. 7:18). We have His attitude more fully expressed in II Chron. 16:9, "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." This text exhibits our Lord as not only being *willing*, but *eager* to pour His blessings in great profusion upon all who make it possible for Him to do so. "For the eyes of the Lord run to and fro," or, in other words, He is ever hunting for opportunities to gratify His benevolent heart, because "He *delighteth* in mercy."

Benevolence is the great attribute of God; therefore, if you want to please Him remove the obstacles out of the way of the exercise of His benevolence. He is Infinitely Good, and He exists forever in a state of entire consecration to pour forth blessings upon His creatures whenever they make it possible, which all may do. Suppose the vast Pacific ocean were elevated high above us. Then conceive of its pressure into every crevice to find an outlet through which it might pour its ocean-tides over all the earth, and you have a picture of God's benevolent attitude toward us.

A SERIOUS CHALLENGE

After being first properly enlightened, I challenge you, Reader, to place yourself where God's mercy can reach you without His having to violate the glorious principles of His moral government, then wait and see if you don't experience the most overwhelming demonstration of His love and mercy, and the blessing will flow until you have reached the limit of your expectation. Cornelius placed himself where God's mercy could reach him by saying to Peter, "We are all here present before God to hear all things that are commanded thee of God," and he found God's goodness so great that He could not wait for Peter to finish his sermon. Just as soon as Peter had spoken enough to be a basis for their faith, down came the blessing.

Not only is God *able*, but He is also *willing* to do "exceeding abundantly above all that we ask or think." His love is so great that it could not be fully gratified by blessing all the holy beings in the universe; therefore, it is extended to His enemies "throughout the whole earth." It seems to me that God would rather we should doubt His ability than His willingness. I would rather have a man who is in trouble say to me, "Brother Bosworth, I know you would help me if you could" (doubting my ability) than to say, "I know you can, but I have no confidence in your disposition to help me."

Again, the text at the head of this sermon fur-

ther states that the Lord is "full of compassion; slow to anger, and of great mercy." When I think of how the Lord so floods *our* hearts with His tender love, until, in intercession for others our hearts are too full of yearnings to utter their feelings (yearnings that "cannot be uttered"), I stand in awe, and wonder what *His* compassion must be. A mother's compassion for her suffering child makes her not only willing to relieve the child, but to suffer if she cannot. The Greek word *sumpathes*, (translated "compassion") means to suffer with another." Accordingly, Isaiah says: "In all their affliction He was afflicted." Is it not strange that this wondrous fact of His mercy toward the sick, so clearly seen and applied during the darker ages of the Old Testament, should be overlooked and set aside in this "better" age, in which is opened the way for the fullest possible manifestations of His mercy toward every phase of human need?

THE BENEVOLENT HEART OF GOD REACHES ALL

Our text, after showing the greatness of His compassion, closes with the logical conclusion, "The Lord is good to *all*: and His tender mercies are over *all* His works. In other words, He is so "full of compassion" that he cannot be "a Respector of persons" in the bestowal of His mercies. How could He (Who being unable to fully gratify His benevolent heart by blessing Holy Beings, extends His mercies to the wicked of earth) withhold the

common blessing of healing from any of His own obedient children?

What a strange doctrine that the sick are not to look for as much mercy during this age of grace, which prophets and kings desired to see, and Angels desired to look into, as sufferers did during the darker ages. Is God now more willing to show the mercy of forgiveness to the devil's children than He is the mercy of healing to his own? The fact is, He loves His own sick and suffering child even more than He loves the sinner, and "the mercy (compassion) of the Lord is from everlasting to everlasting (not upon sinners alone, but) upon *them that fear Him*". "Like as a father pitieth *his* children, so the Lord pitieth them that fear Him". As the Heaven is high above the earth, so great is His mercy toward them that fear Him," as well as to the sinner. The sick christian can say, with Solomon, " . . . there is no God like thee . . . which keepest covenant and sheweth mercy *unto thy servants* that walk before thee with all their hearts." (II Chron. 6:14.) Not some, but "*All the paths of the Lord are mercy and truth (not unto His enemies, but) unto such as keep His covenant and His testimonies.*" (Psa. 25: 10).

INSTANCES OF THE LORD'S COMPASSION

Now let us look at a few passages from the Gospels, showing the Lord's compassion.

Mark 1:40-45. "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, 'if thou wilt thou canst make me clean.' And Jesus, *moved with compassion*, put forth His hand, and touched him, and saith unto him, 'I will; be thou clean.' And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed; . . . and they came to Him from every quarter."

Here it was compassion that moved Christ to heal this leper.

Matthew 14:13, 14. " . . . He departed thence by ship into a desert place apart: and when the people had heard thereof they followed Him on foot out of the cities. And Jesus went forth and saw a great multitude, and *was moved with compassion toward them*, and He healed their sick."

Here, as elsewhere, He was "plenteous in mercy" to "all that had need of healing;" and it was His compassion that moved Him.

Matthew 20: 29-34. "And as they departed from Jericho, a great multitude followed Him. And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, 'Have *mercy* on us, O Lord, thou Son of David.' And Jesus . . . said, 'What will ye that I shall do unto you?' They say unto Him, 'Lord, that our eyes may be opened.' So Jesus *had compassion* on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."

Here these blind men asked for the mercy of having their eyes opened, and Jesus granted unto them the mercy of healing, proving that healing is a mercy as well as forgiveness. The sick, in

those days, when seeking *healing*, asked for *mercy*. In our day most people think of mercy as applied only to the sinner, not knowing that His mercy is also extended to the sick.

GOD THE FATHER OF MERCIES

Paul, who calls God the "Father of Mercies," proves it by healing all the sick on the island of Melita. Jesus said, "Blessed are the merciful (compassionate) for they shall obtain mercy." Job was healed when he prayed for his friends. According to one of the beatitudes, he obtained mercy by showing it. Referring to, and accounting for Job's healing, James 5:11 says, "The Lord is very pitiful, and of tender mercy," and follows with the direction to the Church, "is *any* sick among *you*? let him call for the elders of the Church," etc. In other words, because "the Lord is very pitiful and of tender mercy" let "any sick" in the Church to-day as well as Job obtain their healing also. Having provided all we need, Jesus is still saying, as He did to the two blind men, "What will ye that I should do unto you?"

After Jesus had had compassion on the man in the tombs so possessed with a legion of demons that he cut himself with stones, and broke the chains with which they had often tried to bind him, when he was clothed and in his right mind he was so glad that he besought the Lord that he might remain with Him. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy

friends, and tell them how great things the Lord hath done for thee, and hath had *compassion* on thee. And he departed, and began to *publish* in Decapolis how great things Jesus had done for him: and all men did marvel." (Mark 5:19-20).

A RESULT OF ONE MAN'S TESTIMONY

And now let us read Matthew 15:30-31, and see the results of this one man's testimony, given to advertise the Lord's compassion. "And great multitudes (in Decapolis) came unto Him, having with them those that were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitudes wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and *they glorified the God of Israel.*"

It was not their being sick, as some teach to-day, but their being healed, that caused these "great multitudes" to "glorify the God of Israel." Oh, how much glory would come to God, as well as blessings to the world, if every minister to-day would present clearly the Bible promises for healing to the sick, and then, as soon as each one was healed, he would, in his turn, publish the Lord's compassion throughout his "Decapolis." In a short time thousands upon thousands everywhere who are now sick would obtain faith in Christ for healing. It would then again be said of the *multitudes* that *they* "glorified the God of Israel."

The higher critic and the modernist would soon be unpopular, and the false healing cults would not draw away from the Church the multitudes who are now being ensnared.

NOT A CRIME TO PUBLISH GOD'S GOODNESS

It is stated above that this man "published" the Lord's compassion. Some oppose and write articles against us for publishing the testimonies of those who are miraculously healed. What is the matter? Is there anything wrong in obeying the Lord's command to "make known *His* deeds among the people?" Since Jesus died to open the way for His mercies to reach all the needs of man, we surely ought to be willing for them to know it. One would think to read some of the books and articles that are being written that it is a crime to let the people know about the Lord's compassion.

You will notice that in the Scriptures above quoted, as the result of miracles of healing His fame was spread abroad, "*and they came to Him from every quarter.*" And "they followed Him on foot out of the cities," and "great multitudes came to Him." "Multitudes!" "Multitudes!" "Multitudes," everywhere.

It is the same to-day. Just as soon as it is known in any city that "this same Jesus" is actually healing the sick—as soon as the command is obeyed to "make known His deeds among the people," and His compassion is "published," the

people come "from every quarter." I have never seen anything that would so break down all the barriers, and bring the people from every quarter, as the manifestation of the Lord's compassion in healing the sick. We have found, in our revivals, that as soon as the public find out what "this same Jesus" is doing, they come from the Methodist quarter, from the Baptist quarter, from the Catholic quarter, from the Christian Science quarter, from the Unity quarter, from the Spiritualist quarter, from the Jewish quarter, from the poor man's quarter, from the rich man's quarter and from *every quarter*, and multitudes hear the Gospel, and give their lives to God, who would never even attend the meetings if there were no healing miracles to reveal His compassion.

AN EFFECT OF PRESENT-DAY HEALINGS

If Christ and His apostles could not draw the multitudes without miracles, does He expect more from us? Instead of the "ministry of healing" diverting from the more important matter of salvation for the soul, we have seen more happy conversions in a single week than we ever saw in a whole year of evangelistic work during the thirteen years before the Lord led us to preach this part of the Gospel in a bolder and more public way. As soon as our revivals get under way, hundreds nightly crowd forward to give their hearts and lives to God, and whole cities are put to talking about Jesus. Other evangelists who

have visited our revivals are now proving this to be true in their own meetings.

In our last revival preceding the writing of this book, conducted in Ottawa, Canada, during the seven weeks of the meeting, six thousand came for healing, and about twelve thousand for salvation. I doubt if there would have been more than one thousand for salvation had it not been for the miracles of healing which displayed the compassion of the Lord. The City and country were stirred as never before in its history, and the largest crowds that ever gathered under one roof for religious meetings in this capital of Canada, filled the newly-built million-dollar Auditorium—the largest building in the City. The attendance ran as high as eight thousand in a single service, and in this book is a reproduction of a photo of one of these audiences. Before leaving the city, many hundreds of written testimonies were received from those healed or being healed from almost every kind of disease and affliction. To God be all the Glory!

HEALING A MIGHTY EVANGELISTIC AGENCY

One Baptist evangelist who, amongst other evangelists is now proving this to be true, has written, in one of ten pamphlets he has published on the subject, that healing is the greatest evangelizing agency that the Lord ever used, and that he would not return to the old way (new way) for all the money in America.

Now let us look at another passage concerning the Lord's compassion.

And Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was *moved with compassion on them*, because they fainted, and were scattered abroad, as sheep having no shepherd. Then *said* He unto His Disciples, The harvest truly is *plenteous*, but the laborers are few; Pray ye *therefore* the Lord of the Harvest that He will send forth laborers into His harvest. And when He had called unto Him the twelve, He gave them power against unclean spirits to cast them out, and to heal all manner of sicknesses and all manner of disease . . . and commanded them, saying . . . Go, preach . . . heal the sick. (Matt. 9:35 to 10:8.)

Here, His compassion toward the sick is now becoming so well known that the "harvest" has become too great for the ONE REAPER. His compassionate heart is full of yearning over the increasing numbers who could not reach Him because of the press. "When He saw the multitudes, He was moved with compassion on them." It is as though He was able to personally minister to but a portion of them, and His compassion for the rest of the rapidly-growing multitudes is now moving Him to thrust forth other laborers to heal, as well as preach. "*His* harvest" is not only the same in character in our day, but it is also much greater than when He was here; and, because His compassion is still the same, He wants the same kind of reapers to reap the same harvest, or re-

sults, by preaching and healing in "all the cities and villages." His compassion manifested through these twelve new laborers soon necessitated the thrusting forth of seventy more, empowered to preach and to heal. Laborers of this kind are few to-day, while "the harvest" truly is plenteous beyond what it was then. What He was beginning "to do and to teach" is exactly what He wants done and taught everywhere. Instead of *ending* something, according to the modern idea, He was *starting* something, which He promised to continue and increase—not the twentieth century Gospel, but "*this* Gospel" (that He proclaimed) He said "shall be preached in all the world."

A STRANGE REVERSAL OF CHRIST'S PROMISE

Jesus, in John 14:12 and 13, emphatically taught and promised that the same mercy and compassion could reach the people through our prayers while He is our High Priest in Heaven. In fact, His departure was to open the way for His compassion to be manifested on a much larger scale. Isaiah prophesied of Him, "Therefore will He be exalted that He may have mercy" Jesus said, "It is expedient (profitable) for you that I go away." This could not be true if His going away would withdraw, or even modify, the manifestation of His compassion in healing the sick. Is it not strange that many ministers to-day exactly reverse Christ's promise that the same and greater works shall be done by teaching that the

age of miracles is past. Others do the same by teaching that God wants some of His devout children to remain sick for His glory ; and many other traditional and unscriptural ideas.

Every man who teaches that healing is not for all who need it to-day, as it was in the past, is virtually teaching that Christ's compassion toward the sick has been at least modified since His exaltation. Worse yet, others teach that His compassion in healing the sick has been entirely withdrawn. To me, it is a mystery how any minister can take a position that veils and interferes with the manifestation of the greatest attribute of deity, God's compassion which is Divine Love in action. When Paul would make the strongest possible appeal for consecration, he said, "I beseech you by the *mercies* of God," which is the manifestation of His greatest attribute.

TWO IMPORTANT QUESTIONS

Jesus said, "When He, the Spirit of Truth is come . . . He shall glorify Me." Could the Spirit glorify Christ to the sick by telling them that the age of miracles is past, or that Jesus, since His exaltation, has withdrawn or modified His ministry to the sick, after He, Himself, promising to do "*the works . . . and greater works*" during this age? Has the Spirit come to magnify Christ by modifying His ministry to His sick and suffering brethren while He is their High Priest, directly contrary to the glorifying of the God of Israel in

Decapolis, occasioned by the healing of the multitudes? If so, then the not uncommon practice of praying for the sick to have fortitude and patience to bear their affliction instead of praying "the prayer of faith" for their healing, is right.

It is since He became our High Priest that He speaks from Heaven seven times, saying, "He that hath an ear, let him hear what the Spirit saith unto the churches." Men are saying much to-day which the Spirit has *never* said, and which is the opposite of what He *does* say. The following are a few of the things the Spirit says for the purpose of glorifying Christ.

Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful (compassionate) and faithful *High Priest* . . . (Heb. 2:17.)

We have already shown that both the words "merciful" and "compassionate" are given as the meaning of the Greek adjective *eleemon* translated "merciful" in this passage. This verse has no reference to Christ's compassion as manifested during His earthly ministry; it refers only to His ministry from Heaven, and to the fact that His incarnation was to the end that He might show compassion as our High Priest after His return to Heaven. "All that Jesus began to do and to teach until the day He was taken up" is what, because of His unchanging compassion, He promised would continue and be greater after He went away.

The Spirit further glorifies Christ by saying that He is *now* "touched (Greek, *sumpatheo*—translated "have compassion," in Heb. 10:34) with the feeling of our infirmities," that He still "can have compassion" (Heb. 5:2); and that He is "Jesus Christ, the same yesterday, today and forever." Let us worship Him, because His compassion is the same to-day, and because as He looks upon all our infirmities He is still "moved with compassion" and yearns to help us.

Of course, we recognize, and thank God, that many who do not believe in Divine Healing *do* cooperate with the Spirit in these glorious sentiments as pertaining to the more important work of soul-saving; but how wonderful it would be if all ministers and christians, instead of saying that the age of miracles is past, would cooperate with the Spirit by also proclaiming to sufferers these glorious sentiments which the Spirit expresses while fulfilling His office-work of glorifying the exalted Christ. Instead of being priests and Levites passing by on the other side, the Church, in James 5, is commanded to be a "Good Samaritan," with compassion ministering to the physical needs of the sick and afflicted, binding up their wounds, pouring in the healing balm of wine and oil (the *Word* of God and the *Spirit* of God); for "He sendeth His Word and healeth them" by the power of the Spirit. Jesus pronounced a woe upon the Scribes and Pharisees for having omitted the weightier matters of *mercy* and *faith*.

In the fifth chapter of Acts we have another wonderful proof that Christ's compassion toward the sick is now the same; for we read, concerning the multitudes brought into the streets of Jerusalem, in the days after He had ascended to the Father, that "they were *healed every one*." Here it was, again, as our High Priest *in Heaven*, that Jesus did exactly what He did before going away. From Heaven He was "moved with compassion, and healed all who had need of healing."

Even in the last chapter of Acts, we find His compassion manifested from Heaven by the healing of all on the island of Melita. While He is our High Priest His compassion is so great that "He ever liveth to make intercession for us."

Again, His compassion for the sick, since He was glorified, moved Him to "set" (establish) in the Church the gifts of faith, of miracles and of healing for the recovery of the sick while He is our High Priest through the centuries. After Christ's exaltation, to express it in the words of Rev. W. C. Stevens, "We find, as a matter of course *and of necessity*, 'gifts of healing,' taking just such rank and prominence as they did in our Lord's personal ministry on earth."

EVEN LAYMEN MAY PRAY FOR SICK

Again, it is His present compassion for the sick that caused Him, as our High Priest and Head of the Church, to command the elders, and even the laymen, to pray the prayer of faith for the healing

of "any sick" during the Church Age (James 5:14). Rev. W. C. Stevens on this point remarks, "All preachers, teachers, writers and others who hand out the Word of Life to the people, should keep this direction (James 5:14) as continuously before the people as sickness itself constantly confronts them."

Even during His earthly ministry, our Adorable Lord would make any sacrifice, and suffer even the curse, itself, in order to open the way for His compassion to reach the most unworthy and the most provoking of His enemies. Both the bloody sweat of Gethsemane and the horrible tortures of Calvary were but the manifestations of His infinite compassion. He went to Calvary with "His face set like flint;" for, after He had been betrayed by the kiss of Judas into the hands of His crucifiers and Peter had cut off the ear of the servant of the High Priest, Jesus heals the ear of His enemy, and tells Peter to put up his sword; and He sheathed, as it were, His own sword, by holding in check the most natural impulse of His holy soul in refusing to pray when, by praying, He could have had, instantly, more than twelve legions of angels to enable Him to escape the agony of the cross. But, then, there would have been only a judgment seat, and no mercy seat, for fallen man with all his needs of body, soul and spirit. In His substitutionary work for us He anticipated every possible need of Adam's race, and opened the way for mercy to

reach every phase of human need. He was then, and is now, moved with compassion toward all who need His Presence as "Provider," "Peace," "Victory," "Shepherd," "Righteousness" and "Physician," which are the seven blessings secured by the tragedy of His Cross, and revealed to us by His Redemptive names. His Covenants, including the Covenant of Healing, are given because of His mercy, and "He keepeth covenant and mercy with all who love him to a thousand generations." (Deut. 7:9).

HOW NOT TO GRIEVE THE HEART OF JESUS

Doubting or ignoring His love and compassion grieves the heart of Jesus. It made Him weep over Jerusalem. So many times have ministers said, in these days, that we do not *need* miracles now, thinking of miracles only as signs to prove the Lord's deity, etc. I have said to them, "If you had a cancer eating your head off, *you* would need a miracle, would you not?" Most people to-day are so in the dark on this subject that it never occurs to them that there is mercy also for the sick. They never think of the gifts of healing and miracles as being the manifestation of Christ's compassion; and that, hour after hour, and day after day, for three years, He healed all who came to Him *because of His compassion*. Are not the needs of sufferers to-day the same as they were in that day? And do they not need as much compassion as ever in the past?

When we think of the countless numbers in despair, suffering with such intense agony that death would be a mercy, and to whom the physicians, after doing their best, have been obliged to say, "I can do no more for you," how precious it is to know that Christ's compassion, every moment, is still precisely as when it was manifested during the three years of His earthly ministry of love—a fact upon which we may absolutely rely.

We have shown that bodily healing is a *mercy* which Christ, Who was the expression of the Father's will, everywhere bestowed upon all who sought it; and we have the plain declarations, the "Lord is plenteous in *mercy* unto *all* (including the sick) that call upon Him," because His mercy "endureth forever;" and is "from everlasting to everlasting;" He is "full of mercy" "over *all* His works." Do not these Scriptures settle the matter? Instead of saying that the age of miracles is past, say, "It is written!" "It is written!"

HOW TO APPROPRIATE

The Redemptive and Covenant Blessing of Bodily Healing

(NOTE—In this sermon we are repeating a few of the statements made in previous pages, in order that this one sermon shall contain enough to lay a complete foundation for faith. This is done for the benefit of some who may need the prayer of faith for their healing before they have time to read the entire book.)

THE FIRST STEP

The first step toward being healed is the same as the first step toward salvation, or any other blessing that God promises; that is, for the sick person to know what the Bible clearly teaches, that it *is* God's will to heal until one has lived out the allotted span of life. Each individual sufferer must be convinced by the Word of God that his or her healing is the will of God; for it is impossible to have real faith for healing as long as there is the slightest doubt as to its being God's will.

It is impossible to boldly claim by faith a blessing which we are not certain that God offers, because the power of God can be claimed only where the *will of God* is known. For instance, it would be next to impossible to get a sinner to "believe unto righteousness" before you had fully con-

vinced him that it was God's Will to save him. Faith begins where the will of God is known. Faith must rest on the will of God alone, not on our desires or wishes. Appropriating faith is not believing that God *can* but that He *will*. Those who claim to believe in healing, but say one word in favor of it and ten words against it, **cannot** produce faith for healing.

FAITH IS EXPECTING GOD TO DO

When God commands us to pray for the sick, He means us to pray with faith, which we could not do if we did not know His will in the matter. Until a person knows God's Will, they have no basis for faith, because faith is expecting God to do what we know it is His will to do. It is not hard, when we have faith, to get God to do His will.

When we know it is His will, it is not difficult for us to believe that He will do what we are sure He wants to do. It is in this way that every saved person has experienced the still greater miracle of the new birth. There can be no appropriation by faith until we are made to know by the Gospel what God has provided for us.

There is no doctrine more emphatically taught throughout the Word of God than that, through the Atonement of Christ, both salvation and bodily healing were provided, and that it is God's will to take away the sickness of His own, and to fulfil the number of their days according to His

promise. (Ex. 23:25 and 26). As the types in Leviticus 14 and 15 show that it was *invariably* through Atonement that sickness was healed, under the law of Moses, so Matthew 8:17 definitely states that Jesus healed all diseases on the ground of Atonement. This Scripture shows us that Christ's reason for making no exceptions while healing the sick who thronged Him was His Atonement, which He made for all Adam's race, including you. As multitude after multitude pressed upon him "to hear Him and to be healed of their diseases," it is repeatedly stated throughout the Gospels, "He healed them all." (Read Matthew 4:24; 12:15; 14:14; Luke 4:40; Acts 10:38.) He could make no exceptions. Why? Because in His coming Atonement "Himself took *our* infirmities," etc. Since it is "*our*" infirmities He bore, it requires the healing of *all* to fulfil this prophecy. God carefully put this in such language that we would have to misquote it to leave ourselves out.

What Calvary provides is for all!

God's way of saving the soul, of healing the body, and of doing everything else He wants to do, is to send His Word—His promise—and then keep the promise wherever it produces faith. The Divine procedure in healing is stated in the text, "He sendeth His Word and healeth them, and delivereth them from their graves." (Psalms 107:20).

It is "the Word of God which effectually work-

eth" in them that believe, and is "health to all their flesh." (See I Thes. 2:12; Prov. 4:22.)

Just as a little girl's faith for a new dress comes by hearing the promise of her mother to buy it next Saturday, so *our* faith for healing comes by hearing God's word, or promise, to do it. Both the little girl's faith and ours "cometh by hearing." Now, the little girl could not, and would not be expected to have faith for the new dress until her mother promised it; so we cannot, nor are we expected to, have faith for healing or salvation, or any other blessing, until that faith comes by hearing the Word (promise) of God to do it.

How could any one find "justification by faith" until it was preached to him, and how could any one find healing by faith until it was preached to him? It is the Scriptures which are able to make men wise unto salvation. We must see that the Creator and Redeemer of the body is also its Physician before we have reason to expect healing.

THE VALUE OF GOD'S REDEPTIVE NAMES

Now, since He heals us by sending His Word, what can be more His Word than His *Redemptive* and *Covenant* names, which were given, all seven of them, for the specific purpose of revealing to every man in Adam's race His redemptive attitude toward them.

When Christ commands us to "preach the Gospel to every creature," He means that we shall tell

"the Good News" of Redemption. His seven *Redemptive* names reveal what our *Redemption* includes. He has many other names, but only seven *Redemptive* names; and these seven names are never used in the Scriptures except in His dealings with man. Not six names, not eight; but seven, the perfect number, because He is a perfect Savior, His redemption covering the whole scope of human need. The blessings revealed by each of these names are all in the Atonement. For instance, Jehovah-Shammah means "the Lord is present," "made nigh by the blood of His cross."

Jehovah-Shalom is translated "the Lord is our Peace." This is in the Atonement because "the chastisement of our peace was upon Him."

Jehovah-Ra-ah is translated "the Lord is my Shepherd." He became our Shepherd by giving His life for the sheep.

So, you see, this privilege is in the Atonement.

Jehovah-Jireh means "the Lord will provide" an offering; Christ, Himself, being the Offering provided on Calvary.

He became Jehovah-Nissi, "the Lord our Banner," or Victor, by spoiling principalities and powers on the cross.

He bore our sins, and became Jehovah-Tsidkenu, "the Lord our Righteousness," opening the way for every sinner to receive the gift of righteousness.

Jehovah-Rapha is translated, "I am the Lord that healeth thee," or, "I am the Lord thy Physi-

cian." This, also, is in the Atonement; for "Himself took our infirmities and bare our sicknesses."

This completes the list of seven names, which were given for the purpose of revealing God's relationship toward us all under each of these seven titles. These seven names all belong abidingly to Christ, and it is under each of these seven titles that He "is the same yesterday, today and forever." Jesus says to all who come to Him for any of these seven blessings, "He that cometh unto Me I will in no wise cast out."

This is the Good News that God wants preached to every creature, so that every creature may have the privilege of enjoying "the fulness of the blessing of the Gospel of Christ."

I say again, that nothing is more God's Word "settled in Heaven" than His redemptive name Jehovah-Rapha. No one has a right to change God's "I Am" Jehovah-Rapha to "I Was," because the "word of the Lord endureth forever."

Since Jehovah-Shalom, "the Lord our Peace," is one of Christ's redemptive names, has not every man a redemptive right to obtain peace from Him; and has not every man, likewise, a redemptive right to obtain victory from Jehovah-Nissi? Has not every man a redemptive right to obtain "the gift of righteousness" from Jehovah-Tsidkenu, etc.? If so, why has not every man a redemptive right to obtain healing from Jehovah-Rapha?

This Word (Jehovah-Rapha), was so accepted and believed by those to whom it was first sent

that "there was not a feeble person among all their tribes;" and whenever this state of health was interfered with by their transgressions, as soon as they repented, typical atonements were made, and God was still Jehovah-Rapha *the healer*; not to some, but to all. God wants this name, as well as all others, to be sent "to every creature" with the promise "they shall recover," for "the Lord shall raise them up."

THE BRAZEN SERPENT A TYPE OF CHRIST

God ratified this Word to the dying Israelites by sending them the added Word, "everyone that is bitten, when He looketh upon it (the type of Calvary) shall live." If bodily healing is not provided in the Atonement, why were these dying Israelites required to look at the type of the Atonement for bodily healing? As their curse was removed by the lifting up of the type of Christ, so ours is removed by the lifting up of Christ, the Antitype. Since the Spirit is given to us to make Christ real, why should not we look to Christ, Himself, with as much expectation as they did to the type?

It will be well to note that they could not look at the brass snake and their symptoms at the same time. Abraham's faith waxed strong while he looked unto the promise of God. Some people reverse this, and their faith waxes weak while they look at their symptoms, and forget the promise. Since God healed by sending His Word, which is

the only basis for our faith, we will miss healing if we allow our symptoms to hinder us from expecting what His Word promises.

THE SECOND STEP

The second step is to be sure you are right with God, because our redemptive blessings are conditional. After we hear the Gospel, and know what it offers, Jesus says, "Repent and believe the Gospel." Only those who are right with God can follow these instructions. When seeking healing for our bodies there should be no compromise with the Adversary of our souls, because it is he who is the author of our diseases. Jesus may, but He has not promised to, destroy the works of the devil in our bodies while we are clinging to the works of the devil in our souls. It is hard to exercise faith for the removal of one part of the devil's work while we allow a worse part to remain. Until a man squarely faces and settles the question of obedience to God, he is not on believing ground. James says, "Confess your faults one to another . . . that ye may be healed." It is God's will "that thou mayest prosper and be in health even as thy soul prospereth." "If I regard iniquity in my heart the Lord will not hear me."

It is when our hearts condemn us not that we have confidence toward God.

The command for the sick to "send for the elders," was first written to Christians who had been *filled with the Spirit*. There is something wrong

when a man desires the blessing but not the Blessor—His mercy but not *himself*. It is not proper to seek His mercy while rejecting His Will. Do not ask for a little blessing while rejecting a big one. It is impossible to receive and reject Divine blessings at the same time.

God is waiting to say to Satan and disease what He said to Pharaoh, "Let My people go that they may *serve Me*." (Ex. 7:16). "Our first consideration, in all things, even in asking for the restoration of bodily health, should be the glory of God."—*Duffy*.

Strength for service to God is the only proper basis of approach when seeking health at His hand. The anointing with oil for healing is, itself, a symbol and sign of consecration.

We must desire our health for God's glory.

"What, then, does the anointing mean? Turn to Leviticus 8:10-12, and you get God's answer to the question. 'And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them,' that is, he *set them apart for God*. The anointing 'with oil in the name of the Lord,' was an act of dedication and consecration, implying on the part of the one anointed a full surrender to God of his hands to work for Him and for Him alone, of his feet to walk for Him and Him alone, his eyes to see, his lips to speak, his ears to hear for Him and Him alone, and his whole body to be the temple of the Holy Spirit."—Rev. R. A. Torrey.

"Beloved, I wish above all things that thou mayest prosper and be in health, *even as thy soul prospereth*." (III John, 2.)

The Holy Spirit tells us to submit ourselves to

God before He says "resist the devil," because no one can successfully resist the devil until he submits himself to God. When the devil is *thus* resisted he will not merely walk away; he will literally run—"flee from you!" (See Jas. 4:7.)

The curse, including the different diseases catalogued in Deut. 28th chapter, came upon the people because their obedience and their service was not "with gladness and joyfulness of heart." The condition of heart that was responsible for the coming of those diseases mentioned in that chapter is not the condition for their removal. In other words, the condition of heart that was responsible for the curse in that day is not the condition of heart in which to come to Him for the removal of the curse in our day.

GOD'S PROMISES ONLY TO THE OBEDIENT

It is to those who will delight themselves in the Lord that He gives the desires of their heart. (See Psa. 37:4). God has not lowered the standard for the Day of Grace. It is only to the obedient—those who will "diligently hearken to the voice of the Lord" and "do that which is right in His sight"—that it is said, "The Lord will take away from *thee* all sickness." (See Deut. 7:15; Ex. 15:26).

"Faith, you see, is the union of our hearts and wills with God's Will and purpose; and where this unity is lacking results are impossible. This is a *very important spiritual law*, to which, in our times, we have been woefully blind."—Rev. P. Gavin Duffy.

God says, of fearing the Lord and departing from evil, "*It shall (itself) be health (Hebrew, medicine) to thy navel and marrow (Heb., moistening) to thy bones.*" (Prov. 3:7,8.)

Faith always implies obedience. Paul wrote to the Ephesians to obey the first commandment, "That it may be well with thee, and thou mayest live long on the earth." (Eph. 6:3.) Naaman's surrender and obedience to the Word of God was complete before he was healed.

It is to those who "walk uprightly" that it is said, "No good thing will He withhold." (Psa. 84:11.) Therefore, before seeking anything from God we should yield ourselves to the "first and great commandment," "Thou shalt love the Lord thy God with all thy heart . . ." for God says, "*Because he hath set his love upon Me, therefore will I deliver him.*" (Psa. 91:14). He "keepeth covenant and mercy with *them that love Him* and keep His commandments to a thousand generations." (Deut. 7:9.) Therefore, like the leper, let us come and worship Him when asking for healing.

"Length of days is in *her* (Wisdom's) right hand and in her left hand riches and honor." (Pro. 3:16.) Marry her (Wisdom) and you get her possessions. Wisdom is here represented as a bountiful Queen, reaching forth blessings with both hands to all who will become subject to her government.

It is for "them whose heart is perfect toward

Him" that "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong." (See II Chron. 16:30).

"A sound heart is the *life of the flesh*: but envy the rottenness of the bones." (Prov. 14:30.) An unsound heart is worse than an unsound stomach—a diseased soul worse than a diseased body. A disordered will is worse than a disordered liver. Paul said, "the body . . . for the Lord" before he said, "the Lord for the body"

The Bible teaches that the body is "bought with a price; therefore glorify God in your body, and in your spirit, *which are God's*." (I Cor. 6:20.) "I beseech you, therefore, brethren, by the *mercies* of God, that ye present your bodies a living sacrifice . . . which is your reasonable service." (Rom. 12:1.) Therefore present your body to Him if you want it healed. It is not until after it becomes His property that He promises to repair it.

FIRST TO THE CROSS FOR CLEANSING

"The sure way for the sick is, first to the cross for cleansing, then to the Upper Room for the gift of the Spirit, then to the mount appointed for a life commission, and, lastly, to the Great Physician for strength for service."—*Bryant*.

"If the Spirit of Him that raised up Jesus from the dead dwell *in* you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth *in* you." (Rom. 8:11.) In Christ; the True Vine, there is **all** the

life for our souls and bodies that we need ; but how are we to possess and enjoy this except by our union with the Vine. It is not apart from Him, but "*in Him*" that "ye are complete." (Col. 2:10.)

Substitution without union is not sufficient for our possession and enjoyment of the life of the Vine. If you need a miracle, get in tune with the Miracle-Worker. We enjoy the Life of the Vine by our perfect union with the Vine. Asking for healing while refusing to be led by the Spirit is like asking a carpenter to repair the house while refusing to let him in the house.

"As many as touched Him were made perfectly whole." (Matt. 14:36.) You cannot touch Him with a reservation ; therefore, like the woman who pressed through the throng and touched Him, you must "elbow" out of your way, and press beyond, selfishness, disobedience, unconfessed sins, lukewarmness, public opinion, traditions of men, articles written against Divine healing ; in fact, often press beyond your own pastor, who may be unenlightened in this part of the Gospel ; press beyond doubts, double-mindedness, symptoms, feelings and the lying Serpent.

The Holy Spirit, Who is sent to execute for us the blessings of redemption, is our Paraclete or Helper, and is ready to help us to press through and beyond all of these obstacles to the place where we can touch Him for our needs. God is waiting to pour out the Holy Spirit in fulness upon us, Who comes as Christ's Executive to exe-

cute for us all the blessings provided by Calvary, and pledged to us in His seven redemptive and Covenant names.

It is still true that as many as touch Him are made whole. How do we touch Him? By believing His promise. This is an infallible way of touching Christ for anything He has promised. We touch Him by asking, and believing that He hears our prayers when we pray. When the woman touched Him, it was her faith that made her whole; not a mere physical touch, for "the flesh profiteth nothing, the Spirit giveth life." Millions of sinners have *thus* touched Him for the yet greater miracle of the new birth.

NOT MERE CONTACT, BUT UNION

As the sick touched Him and were made whole when Christ walked upon earth, so, now, it is the privilege of all to actually touch Him, and the touch now unites us to Christ in a closer union than it did then. Not mere contact, but union as real as the branch and the vine. All that is in the Vine, including both spiritual and physical life, belongs to us—the branches.

The touch by faith can now bring us under the full control of the Holy Spirit, Who is the Miracle-Worker, as it could not do during Christ's earthly ministry, for "the Spirit was not yet given." Jesus is not less a Savior and Healer since being glorified; He is *greater*. The privilege of touching Him now is much greater than when He was

here in person, because more can now be received by the touch. From God's right hand He has more to give; therefore, He said, "It is expedient (profitable) for you that I go away." Since the Spirit comes to reveal Christ as He could not be revealed before He went away to send the Spirit, why cannot we approach Him for healing with at least as much faith as those who thronged Him in that day?

The foregoing shows the great importance of being right with God before asking for healing. The blessing of being right with God is a thousand times more desirable and enjoyable than the healing itself. I have seen the afflicted in body radiantly happy; but sinners in perfect health have been so unhappy as to commit suicide.

THE THIRD STEP

We will now endeavor to make plain how to *appropriate* healing. Getting things from God is like playing checkers, when, after one person moves, he has nothing to do until the other player moves. Each man moves in his own turn. So, when God has provided healing, or any other blessing, and sent us His Word, it is our move before He will move again. Our move is to expect what He promises *when* we pray, which will cause us to act our faith before we see the healing; because the healing comes in the next move, which is God's move.

God never moves out of His turn, but He always

moves when it is His turn. When Noah was "warned of God of *things not seen as yet*," his move was to *believe* that the flood was coming, and *act his faith* by building the ship on dry land. So, when God says to "any sick," "the prayer of faith shall save the sick, and the Lord shall raise him up," you, like Noah, are informed of God "of things not seen as yet," and your move is the same as Noah's, which is, to believe and act accordingly. Fallen nature is governed by what it sees, by its senses, but faith is governed by the pure Word of God, and is nothing less than *expecting* God to do what He promises—treating Him like an honest Being.

By *expectation* I do not mean hope. One writer has well said, "We hope for what *may* be possible, but we expect what *must* be possible . . . with that expectancy that shuts out doubt or fear of failure, and shows unshakable confidence."

Faith never waits to *see* before it believes, because it "cometh by *hearing*" about "things not seen as yet," and "is the evidence of things not seen." All that a man of faith needs is to know that God has spoken. This imparts perfect certainty to the soul. "Thus saith the Lord" settles everything. "It is written" is all that faith needs.

Faith always blows the ram's horn *before*, not after, the walls are down. Faith never judges according to the sight of the eyes, because it is the evidence of things not seen but promised. Faith rests on far more solid ground than the evidence

of the senses, and that is the Word of God which "abideth forever." Our senses may deceive us, but God's Word never!

When the little girl is promised a new dress next Saturday, faith is the actual expectation which she has and manifests between now and Saturday. When Saturday comes, and she sees the new dress, faith for the new dress stops. Now, real faith always has corresponding actions. The little girl, because of her faith, claps her hands and says, "Goody! Goody! I am going to have a new dress next Saturday!" and runs to tell her playmates that she has the answer to her request.

GOD CANNOT LIE

Jesus, at the grave of Lazarus, looked up, and said, "I thank Thee, Father, that Thou *hast* heard me," though Lazarus was still dead. The little girl is not afraid to testify in advance that she is to have a new dress, and when her playmates say, "How do you know you are?" she confidently replies, "Why! Mamma promised it!" Now, you have a better reason for expecting healing than the little girl has for expecting a new dress because the mother may die before Saturday, but God cannot. The mother can lie, but God cannot. The house may burn down with the mother's money. Every case of faith in history was a well-grounded assurance, produced by the promise of God alone, and acted upon before there was anything visible to encourage the assurance, as with

the little girl "between now and Saturday."

Faith looks "not at the things that are seen." There was no flood in sight when Noah built his ark. Stone walls had never before fallen down at the blowing of rams' horns and shouting. They were merely expecting what God promised, and when they acted their faith by blowing the rams' horns while the walls were still up, this was *their* move. Then, of course, *God* moved in His turn, and down came the walls!

The whole eleventh chapter of Hebrews is written to show how each one who had faith acted "between now and Saturday."

God is so well pleased with the actings of faith that he has listed in detail many cases, as recorded in the eleventh of Hebrews.

"By faith, Noah" acted so-and-so. "By faith Jacob" acted so-and-so. "By faith Joseph" acted so-and-so. "By faith Moses" acted so-and-so. "By faith the walls of Jericho fell down." "By faith Abraham" acted so-and-so, when everything seemed contrary to what God had promised. It was by considering the *promise of God* (not her barrenness) that Sarah received strength to become a mother when she was past age.

These all acted with *nothing but the Word of God as their reason for expecting the thing He had promised.*

It is the same with every case of faith in history.

Jonah's symptoms were very real when he was

inside the fish, and he did not deny them; but he called them "lying vanities." In other words, any symptoms that make us doubt the fact that "God is plenteous in mercy to *all* that call upon Him" should be regarded as "lying vanities." Jonah said, "They that observe lying vanities forsake their own mercy." Instead of listening to Satan and watching our symptoms, we must be "workers together" with God, Who heals by *sending His Word* and keeping it!

We must cooperate with Him by being occupied, not with what the devil says, but with *the Word He sends for our healing*.

SYMPTOMS MAY LINGER

Even when we do act our faith, symptoms do not always disappear instantly. After Hezekiah was healed, it was three days before he was strong enough to go up to the House of the Lord. In John 4:50-52, the nobleman "believed the word that Jesus had spoken unto him," and when he met his servants he enquired of them the hour when his dying son "began to amend."

The Bible differentiates between the "gifts of healing" and the gift of "miracles." Christ could do no *miracle* in Nazareth because of their unbelief, but He healed a few sick ones. If every one were to be made perfectly whole instantly, there would be no place for the gifts of healing; it would be all miracles. Many people miss healing by trying to confine God to miracles. Christ's promise is

that "they shall recover," but He does not say "instantly."

The symptoms of life in a tree remain for a time after the tree is cut down.

"Faith means we are confident of what we hope for, convinced of what we do not see." (Heb. 11:1—Moffatt's translation.) Convinced, of course, because God, Who cannot lie, has spoken. *How all-sufficient is this reason for believing!* Faith is, therefore, most rational. It is not, as many unthinking persons suppose, believing without evidence, but believing because of the very highest possible evidence, God's Word, which is "settled in Heaven." The Apostle James says, "I will show you by my actions what faith is." (Moffatt's translation.) Faith therefore, is being so convinced of the absolute truth of the declarations of God which are recorded in the Bible that we act on them.

FAITH BOTH RATIONAL AND SAFE

What can be more rational, and what can be more safe and certain?

Faith is to receive the written promise of God as His direct message to us. His promise means the same as if He appeared and said to us, "I have heard your prayer." The Word of God is made life to our bodies in exactly the same way that it is made life to our souls, which is by believing His promise.

I have known some who had prayed for healing

for as long as 40 years without receiving it; and then, as soon as they were told how to appropriate, the healing has come sometimes in a moment. We do not have to pray for 40 years, or for one week, for the blessing that Christ is eager to bestow. His compassionate heart yearns to heal us more than we have the capacity to desire it; but we keep Him waiting until we have the "faith that cometh by hearing" and act that faith, because God will not cheat and move out of His turn.

After seeing that Jesus bore our diseases as well as our sins on the cross, and therefore that we need not bear them, our next step is to appropriate by faith, which is the only scriptural way. The truth of the matter is, God gave us this part of our inheritance nearly 2,000 years ago and *He* is the waiting One—waiting for us to appropriate the blessing by faith. Two thousand years ago God "put away sin;" 2,000 years ago "God laid on Christ the iniquity of us all;" 2,000 years ago "Himself took our infirmities, and bare our sicknesses." God is the waiting party, waiting for us to be shown how to appropriate the blessing He has *already* given. II Peter 3:9. "The Lord is not slack (slow) concerning His promises but He is longsuffering to usward." Or, as Weymouth translates, "The Lord is not slow in fulfilling His promises but He bears patiently with you." In other words, He is not slow concerning His promises, but *we* are *slow* and *He* is *patient* with us.

Most of us could have been saved five years earlier than we were. God was not making us wait, but we were making Him wait. It is the same with our healing.

WHEN YE PRAY, NOT AFTERWARDS

Now, in Mark 11:24, Jesus tells us exactly how to appropriate any of the blessings purchased for us by His death. Having promised all that we need, He says, "What things soever ye desire *when ye pray*;" not after you pray 20 years; not after you get well; but while you are still sick *when ye pray*, "believe that ye receive them and ye *shall have them*."

The condition of receiving what we ask God for is to believe that He answers our prayers when we pray, and that we "shall recover" according to His promise.

In other words, when you pray for healing, Christ authorizes you to consider your prayer answered, as when He stood at the grave of Lazarus and said, "I thank Thee, Father, that thou *hast* heard Me," before He saw Lazarus come forth from the grave. When we ask for healing, Christ bids us say, with faith, "I thank Thee, Father, that Thou *hast* heard me," before we have yet seen the answer to our prayer.

When God's Word alone is our reason for believing that our prayer is answered, before we see or feel, this is faith!

"Jesus declared, 'The *words* that I speak unto

you *they* are Spirit and they are life.' John says, 'The Word is God.' To receive the written words of Christ as the direct message to us is faith. This is the way the Word of God becomes life to us, both in our healing and in our salvation. For instance, the act of believing and receiving Christ according to John 1:12, is synonymous with the act of God which gives us, by His power, the new birth. By this same process also is Divine healing imparted to our bodies." (Writer not known.)

Another has said, in substance, with the woman who touched His garment, faith, fact, feeling is the order of healing that God never departs from. If *we* depart from this order neither faith, fact, nor feeling will be as we desire, because they will not be as God desires.

I Thes. 2:13 says it is "The Word of God which effectually worketh also in you that believe." When His Word convinces us that our prayer is answered, before we have yet seen the answer, the Word begins to effectually work in us.

"God's Word never fails to work in those who accept it as such, because they are not entertaining doubts as to its being fulfilled in their own experiences . . . God has given all His blessings to Faith, He has none left to bestow upon unbelief."
—*Harriet S. Bainbridge.*

When people say to me, "I do not know that it is God's Will to heal me," I ask them, "Is it God's Will to keep His promise?" If we are right with God, we should not consider ourselves any

more than we would when men make promises to us. Not, Have I faith enough, but, Is He honest? It is not a question of how we feel, but what are the facts. Should the little girl get sick the next day, and feel badly, it has nothing to do with her mother buying her the new dress on Saturday. The Scriptures say, "If we ask anything according to His Will He heareth us." Is this true or not?

Does God answer prayer?

If you will steadfastly "believe that ye receive" (Mark 11:24) the answer to your prayer and act your faith, every one of you will be healed, though not always instantly, unless, of course, your allotted span of life has been lived out.

God always moves after our move, which is the acting out of a "full assurance," produced alone by His promise before we see the answer to our prayer. Since healing is by faith, and "faith without works is dead," it is when we begin to *act* our faith that God begins to heal.

OUR FAITH MAKES GOD ACT

Our "work of faith" sets God to working.

Now, we cannot all act faith in the same way. As the ten lepers went they were healed. Jonah, when inside the fish, could not "went," but he did act his faith by saying, while still in the fish, "I will sacrifice with the voice of thanksgiving." And so, acting our faith by praising and thanking God in advance has been, throughout history, His ap-

pointed way for our appropriation of all His blessings. Hebrews 13:15 teaches us that our thank offering—our “sacrifice of praise”—is to be offered in advance for the blessing God has promised, and therefore we expect. Psalms 50:14, 15, says, “Offer unto God thanksgiving and pay thy vows unto the Most High, and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.”

Here, as elsewhere, we are required to offer thanksgiving while we are still in trouble, as Jonah did. Perhaps this was the very promise he claimed. “Let the needy praise thy name,” that is, praise God in advance while you are still in need. “Let us come before His presence with thanksgiving” does not mean to get healed and then go from His presence thanking Him, but to come to Him with thanksgiving for healing before being healed. “*Enter His gates with thanksgiving and into His courts with praise.*” We should go away with thanksgiving, but this is not faith.

Faith is what we have before we are healed. “They shall praise the Lord that *seek Him.*” “Thou shalt call thy walls salvation, and thy gates praise.” Without praise we are up against a solid wall with no gate; but when we begin praising, and appropriating, we hang our own gate, and walk through. “Be glad and rejoice for the Lord *will do great things,*” and accordingly “they were continually in the Temple praising and blessing God,” not after, but before they were filled with

the Holy Spirit. It was "when they lifted up their voice and praised the Lord" that "the glory of the Lord filled the House of God." "They believed His *words* (not their symptoms, not the "father of lies") and sang His praises."

MAKE SATAN LISTEN TO YOUR PRAISES

Instead of your listening to the "Father of lies," make *him* listen to your praising God for His promise!

"Let everything that hath breath praise the Lord." The sick man has breath. In other words, while you are still sick praise Him because you are going to recover according to His promise. "Let not your heart be troubled." "In nothing be anxious (distracted), but with thanksgiving let your requests be made known unto God." "Casting all your care upon Him, for He careth for you."

Every sick Christian, while sick, has a thousand times more to be happy over than the most cheerful sinner in perfect health.

Praise God because "faith without works is dead." "In everything give thanks, for this is the will of God concerning you." "I will praise the Lord at *all* times, His praise shall continually be in my mouth." Since everything that hath breath is commanded to praise the Lord, the only scriptural excuse for not praising Him is to be out of breath. "By Him, therefore, let us offer the sacrifice of praise to God continually, the fruit of our lips, giv-

ing thanks to His name." "Whoso offereth praise glorifieth Me." "Because Thy loving kindness is *better than life*, my lips shall praise thee." Praise Him "because it is a good thing to give thanks unto the Lord." "Give thanks at the remembrance of His holiness." Praise Him because to withhold praise will show either unbelief or ingratitude. Praise Him because "praise is comely for the upright." Praise Him because "God inhabits the praises of His people." Paul and Silas sang praises at midnight with their backs bleeding and their feet in the stocks, and God sang bass with an earthquake, which set them free.

Real faith rejoices in the promise of God as *if* it saw the deliverance, and was enjoying it.

With three great armies against Jehoshaphat, which, humanly speaking, would mean, annihilation, they praised the Lord "with a loud voice on high," when the only evidence that their prayer was answered was the naked Word of God; and *that* only through human lips. The next day, when they went out to the battle, and began to sing and praise, the Lord, in His turn, moved and set ambushments against the enemy, and the victory was won. (II Chron. 20:18, 19.) "We have also a more sure word of prophecy; for "holy men of old spake as they were moved by the Holy Ghost." (II Pet. 1:19-21)

"As in Eden the enemy succeeded in making void God's testimony as to the results of eating the forbidden fruit, so now he seeks to make void

God's testimony as to the results of believing the Gospel. After God said, 'In the day thou eatest thereof thou shalt surely die,' the serpent said, 'Thou shalt not surely die,' and now, when God's Word plainly says, 'They shall lay hands on the sick and they *shall* recover,' the same serpent seeks to persuade them that they shall *not* recover. Is it rational to believe the 'father of lies' in preference to the Son of God, Who is Incarnate Truth? When coming to God for salvation or healing, it is essential for each one to decide whether he shall allow the hiss of the serpent to rise above the voice of God."

"Blessed are the ears that hear the pulses of the Divine whisper, and give no heed to the many whisperings of the world."—*Thos. a' Kempis*.

When, after you have been anointed for healing, Satan tells you that you will not recover, like Jesus, say to him, "It is written," "they *shall* recover;" "The Lord *shall* raise him up" (Jas. 5:14.) Also, in this same passage, "in the Name of the Lord" means the same as if the Lord, Himself, anointed you. Expect Him to honor His own ordinance and His own promise.

WHY LISTEN TO THE DEVIL?

All the devil heard from the lips of Christ, when tempting Him, was, "It is written!" "It is written!" "It is written!" (Matt. 4:4, 7, 10.) "Then the devil leaveth Him" (Matt. 4:11.) But all we hear from some people is, "The devil says!" "The

devil says!" "The devil says!" as though Christ's words were of less consequence than those of the devil! This was Christ's way; and it is the most successful way of resisting the devil. Let us not try another! "Neither give place to the devil." (Eph. 4:27.) "Resist the devil and he will flee from you." (Jas. 4:7).

There is just one way of resisting the devil; and that is, by steadfastly believing and acting upon God's Word.

Whenever we are affected by any other voice more than the voice of God, we have forsaken the Lord's way for our healing.

What reason have you for doubting? You have no more reason for doubting than the sinner has when he repents and asks forgiveness of his sins. You have exactly the same reason for expecting to be healed that you had for expecting to be saved. "You have His Word for it, and if you cannot accept that to the point of acting upon it, then your faith is still very far from what it should be."—*Duffy*.

THE LORD'S COMPASSION A BASIS FOR FAITH

What a basis for faith is the Lord's compassion. Since Christ has redeemed us from sickness, surely His love and faithfulness may be trusted. The cross is a sure foundation and a perfect reason for the exercise of faith.

I do not recall who said, "Let us put our sickness away by faith, as we would put away sin.

The consecrated christian will not consciously tolerate sin for a moment, and yet how tolerant some are towards sickness. They will even pet and indulge their aches and pains, instead of resisting them as the works of the devil."

Harriet S. Bainbridge says, in substance, that the Lord Jesus has declared, concerning the sin, sorrow and physical misery of Adam's race "It is finished;" and has offered unto each one of us the gift of the Holy Spirit to enable us to realize and enjoy the great salvation He purchased for us. To believe without doubt that Christ's words "It is finished," is a literal statement of an unchangeable fact, invariably brings deliverance. The serpent is still denying this great saying of Christ to *our* great loss, just as he caused Eve to forget and disregard words which God had plainly spoken to *her*. It is by realizing that our redemption from sickness was actually accomplished in the body of our crucified Lord, and by whole-heartedly believing and receiving what God declares in His written Word about the matter, that the Holy Spirit gives us the personal experience of Christ as our Physician.

PRESENT DAY RESULTS OF BELIEVING GOD

Following these instructions has brought soundness upon thousands who had before been taught that the age of miracles was past, and that God wanted people to remain sick for His glory, etc., etc. Those born blind are now seeing; deaf

and dumb mutes from birth are now hearing and speaking; cripples from birth are now perfectly whole; epileptics for years are now free and rejoicing; many who were dying with cancers are now well, and praying the prayer of faith for the healing of others; and God is no respecter of persons. "If a man will purge himself from these he shall be a vessel unto honor, sanctified, and meet for the Master's use, and thoroughly furnished unto every good work." This is never true while we are sick in bed. God's New Covenant provides that we each "shall be made perfect in every good work to do His will." This cannot be while we are sick, and this shows His willingness to make us well; in fact, His eagerness.

He cannot keep His Covenant with us without taking away our sicknesses and fulfilling the number of our days, according to His promise.

Since it is "by His stripes we are healed," let us not forget what our healing cost, but with gratitude and love, and consecrated service to God, let us stand on His promise and "blow the ram's horn" of faith and thanksgiving until the walls of our affliction fall down flat.

Faith does not wait for the walls to fall down; faith shouts them down!

PAUL'S "THORN"

And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (II Cor. 12:7-10).

One of the most prevalent objections raised to-day against the ministry of healing is Paul's "thorn in the flesh." One traditional idea has led to another. The widespread teaching that God is the Author of disease, and that some of the most devout of His children He has desired shall remain sick, and glorify Him by exhibiting fortitude and patience, no doubt has led to the idea that Paul had a sickness that God refused to heal. We do not believe that any one who would take time to read all that God has to say on the subject of healing could ever form such a conclusion.

I am quick to admit that equally devout men may hold contrary views, not only on this point,

but on the whole subject of Divine healing. It is merely a matter of study and investigation. Many good men whose teaching has been that the age of miracles is past, etc., while reading the Scriptures, have thoughtlessly passed over the Bible teaching on healing, believing it not applicable for our day. Nearly all who have spoken and written against us have not hesitated to use our name, and "go after us with hammer and tongs;" but they never have attempted to answer the scriptural arguments we have presented in our sermons on the subject. We have carefully, without mentioning their names, read their statements publicly and answered them from the Scriptures. If we were fighting against "flesh and blood" we would name them, and "go after them with a vengeance," but this would not be Christ-like. We feel disposed to "keep our hands off" God's servants, and let Him fight our battles for us.

A CLERGYMAN'S ABSURD EXPOSITION

Before considering the subject of Paul's "thorn," we quote the following from a stenographic report of a sermon preached by a prominent New York clergyman, and which he also revised, printed in great quantities, and distributed in every home in the vicinity of our revival, in order to offset our teaching on healing, of which he had practically no knowledge, having never seen or heard us. Among other things he said:

The fact is—Paul was sick. He was the sickest of men.

He had one of the worst and most painful of oriental diseases. He had ophthalmia—a disease of the eyes. The proof that he had it is overwhelming. He tells us he had a "thorn in the flesh." . . . When Paul stood before them his eyes filled with unspeakable pus—unspeakable-looking matter running down over his face . . . Why would they have digged out their eyes for him except that his eyes, as he stood before them, were a pitiable and appealing sight to them—as the eyes of any one with ophthalmia are? The particular pain of this disease is that it is like a "stake" in the eyes . . . It is beyond dispute that Paul was a sick man. He says so himself. Paul did not get this disease by infection. How did he get it? Jesus Christ gave it to him. Paul did not want to be sick. He prayed the Lord to heal him from this sickness. He prayed not once, nor twice, but three times. He received no answer to his prayers. In spite of all his praying he got no healing. His thrice-offered prayer brought him no cure, not even the hint of healing. That is not all. The Lord said to Paul a very startling thing. He said, "My grace is sufficient for thee." . . . He tells Paul it is better for him to be sick than to be well. He tells Paul it is the Divine will he shall not be cured. . . He tells Paul Divine power can and will operate in and through him better with ophthalmia and sickness than without it. . . Hear what Paul has to say in response to the Lord concerning his infirmity and the will of the Lord that he shall not be cured of it. These are his words, "Most gladly therefore will I rather glory in my infirmity that the Power of Christ may rest upon me." Here is Paul saying just this, "I will glory in my ophthalmia. My eyes may be full of repulsive discharges; I may be the object of pity; no matter, I will glory in it. I will rejoice in my sickness." . . . In the quivering flesh and painful suffering of His apostle, the Lord has written His Divine protest against this unspeakable doctrine, this *brutal* transmutation of the cross of Christ into a center of physical healing.

In answering our brother's arguments on this point, we will state, first, that the expression "thorn in the flesh" is not once used in either the Old or New Testaments except as an illustration. The figure of the thorn in the flesh is not in one single instance used in the Bible as a figure of sickness. Every time the expression is used in the entire Bible, it is specifically stated exactly what the "thorn in the flesh" was, as we shall see. For instance, in Numbers 33:55, Moses told the children of Israel, before they entered the Land of Canaan, "If ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell."

Here the Scripture itself plainly tells us that the "pricks" in the *eyes*, and the "thorns in the *sides* of the Israelites were the inhabitants of Canaan, and not eye trouble or sickness. These teachers contend that Paul's "thorn" *must* have been a bodily affliction, because Paul says that the "thorn" was "in the *flesh*." I answer that, in the case of these Israelites, the Scripture says, "pricks in your *eyes*," and "thorns in your *sides*," but this does not mean that God was to stick Canaanites in their eyes and sides, with their heels dangling outside. God was only illustrating, to show that, as a thorn sticking in the flesh is annoying, so the Canaanites would, if left remaining, be a constant annoyance to the children of Israel.

THE CANAANITES A THORN TO ISRAEL

Again, Joshua, eight years later, says, in the 23rd chapter, concerning the heathen nations in Canaan, "they shall be *scourges* in your *sides*, and *thorns* in your *eyes*." So, we see again that the "scourges in their *sides* and thorns in their *eyes*" were Canaanites, and not sore eyes or sore sides. It is here again, as in all other instances, plainly stated what the "thorn" was.

Among the last words of David we read, "the sons of Belial shall be all of them as thorns." Without an exception, in all these cases, the "thorns" are personalities. As in each of these instances it definitely states what the "thorn" was; so Paul definitely states what *his* "thorn" was. He says it was "the messenger (Gr., *Angelos*) of Satan;" or, as translated by others, "the angel of the devil," "Satan's angel," etc. This Greek word *angelos* appears 188 times in the Bible, and is translated "angel" 181 times, and "messenger" the other seven times. In all the 188 times in the entire Bible, it is in every case a person and not a thing—without a solitary exception. "Hell was made for the devil and his angels" (or "messengers,") and an "angel" or a "messenger" is always a *person* that one person sends to another, and never a disease.

PAUL'S THORN AN ANGEL OF SATAN

Paul not only tells us that his "thorn" was an angel of Satan, but he also tells us what the angel

came to do: "to buffet me," or, as Rotherham translates it, "that *he* might be buffeting me." Now the word "buffet" means "*blow after blow*," as when the waves buffeted the boat, and as when they "buffeted" Christ! Accordingly, Weymouth translates "Satan's angel dealing *blow after blow*." Since buffeting means *repeated* blows, if Paul's buffeting was disease, it would have had to have been many diseases or the same disease many times repeated, to be called buffeting. How could the diseases be repeated many times unless he got well between-times?

In speaking of this messenger, or angel, Rotherham's translation uses the pronoun "he," and Weymouth's translation states, "As for this, three times I besought the Lord to rid me of *him*." Both of these translators use personal pronouns; viz., "he" and "him" when speaking of Paul's thorn; so these two pronouns, as well as the word "angel," or "messenger," prove that Paul's "thorn" was, as he himself plainly shows, a satanic personality and not a disease. We could not use the personal pronouns "he" or "him" when speaking of ophthalmia, or any other disease, because there is no sex to ophthalmia. Suppose I should ask a man how his cancer was, what would you think if you heard him reply, "*Him* is lots worse, and I am suffering terribly." Now since Paul distinctly states that his "thorn" was the angel of Satan sent to buffet him—a demon spirit sent from Satan to

make trouble for him wherever he went—why should *we* say it was something else?

PAUL'S SUFFERINGS

Soon after Paul's conversion, God said to Ananias, "I will show him how great things he must suffer for My name's sake," not by sickness, but by the persecutions which Paul enumerates as his buffetings. Paul had persecuted the Christians from place to place, and now he, himself, was beginning to experience the same and greater persecutions. Specifying the buffetings instigated by Satan's angel, Paul goes on to say, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong." Paul first mentions "infirmities," for he realized, and every christian should realize, his weakness and inability in his own strength to stand up against a satanic messenger, and to pass triumphantly through "reproaches, necessities, persecutions, distresses," and all the other buffetings he elsewhere catalogues; and this is why he besought the Lord three times to be rid of "him" (the messenger) who was buffeting him so severely and in so many ways. Christ responded to his thrice-repeated prayer, not by removing the satanic messenger, but by saying, "My grace (which is for the "inner" man) is sufficient for thee; for My strength is made perfect in weakness."

When Paul saw that the grace of God was sufficient to strengthen him to bear all these things,

he exclaimed, "Therefore will I rather glory in my infirmities (weaknesses) that the power of Christ may rest upon me . . . for when I am weak then am I strong." How could it be true that Christ's strength was made perfect in Paul's weakness if he was left weak, or unless Paul was an actual partaker of Christ's strength, which would remove the weakness, whether it was physical or spiritual? Without God's strength being imparted to him is a man powerful when he is weak, either physically or spiritually? Paul saw that the grace of God given him made his very buffetings, even his imprisonments, to work together for his good and to turn out for the "furtherance of the Gospel." What servant of God has not learned, and probably more than once, that it is when he is most conscious of his own weakness that the power of Christ rests upon him the most; or, that it is when he is consciously weakest in himself that he is the strongest because of depending, not on his own, but on Divine strength?

GRACE FOR SPIRITUAL, NOT PHYSICAL, INFIRMITIES

Paul is clear in teaching that it is the "*Life of Jesus*" which is "made manifest in our mortal flesh," but it is nowhere stated in the Scriptures that God gives *grace* to our *bodies*. The very word "grace" shows that it was the "inner man" that needed help, because the grace of God is imparted only to the "inner man," which Paul says, in his case, was "renewed day by day." In other words,

"grace" is for spiritual infirmities, and not for physical.

While the terms in the Old Testament "pricks in your eyes and thorns in your sides," were used, the Canaanites were not an annoyance to the Israelites in the sense of inflicting any physical disease or infirmities upon their bodies. As the annoying Canaanites were outside the bodies of the Israelites, so Satan's angel was outside of Paul's body; for surely the Apostle had no demon inhabiting his body. God's grace and mercy have always been given to enable us to bear our persecutions and temptations; but not to bear our sins and sicknesses, which He bore for us. God has never promised to take away from Christians their *external* buffetings, afflictions and temptations; he gives us grace to bear them. But throughout history He has ever been ready to take away the *internal*, or bodily, oppressions of the devil, as well as our sins.

FOR GOD WAS WITH HIM

Jesus "went about doing good, and healing *all* that were oppressed of the devil, for God was with Him." God tells us, "They that will live godly in this present world shall suffer *persecution*," but He has never said, "They shall remain *sick*," according to unscriptural views held by many today. This view denies all scriptural precedent. No doubt Paul got the expression "thorn in the flesh" from reading the Old Testament Scriptures, and

because the term illustrated their external and not their bodily annoyances, he used the same expression to illustrate his own buffetings.

If the infirmities (weaknesses) of which Paul here speaks), *were* physical, and, according to the above-quoted writer Paul was "the sickest of men," and God would not remove the "thorn" by giving him strength, how could he labor "more abundantly than they all?" If "the sickest of men" can accomplish more work than a well man, then let us all pray for sickness in order that *we* also may do more work for God. After realizing that God's strength was "made perfect in (his) weakness," then Paul could take pleasure, not only in his infirmities, but also in the buffetings which he mentions, reproaches, necessities, persecutions, distresses, etc. Note, here, among other things, that Paul mentions necessities, meaning his financial buffetings, which he also refers to in his first letter to the Corinthians written a year before. He says, "Even unto this present hour, we both hunger and thirst, and are naked, and are *buffeted*, and have no certain dwelling place" (I Cor. 4:11), showing that Paul's idea of buffetings was not a permanent sickness.

PAUL ENUMERATES HIS BUFFETINGS

If Paul's "thorn" was ophthalmia, or sore eyes, which he does not mention, instead of these reproaches, etc., which he *does* mention why does he not say he takes pleasure in the former instead

of in the latter? Not only here, but elsewhere in his letter to the Corinthians, Paul enumerates in detail his buffetings instigated by Satan's angel. In addition to the reproaches, necessities, persecutions and distresses mentioned in our text, in the sixth chapter of this same letter he mentions stripes, imprisonments, tumults, labors, watchings, fastings, dishonor, evil report, deceivers, "as dying and behold we live," "as chastened and not killed," "as sorrowful yet always rejoicing," "as poor yet making many rich," "as having nothing yet possessing all things;" and in the 11th chapter, "stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck . . . a day and a night in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst: in fastings often, in cold and nakedness." "Reviled . . . persecuted . . . defamed . . . made as the filth of the world . . . the offscouring of all things unto this day."

QUESTIONS WORTH CONSIDERING

Who but Satan's angel could be responsible for all these sufferings? In enumerating them we see

that Paul mentions almost everything that one could think of *except* sickness, or ophthalmia. The one thing which he does not mention, and which is conspicuous for its absence, tradition seizes upon and says this was his "thorn." Why do these opposers substitute "sore eyes" or "sickness," neither of which Paul mentions, for all of these buffetings which he *does* mention?

Although it is believed by many good men, one writer remarks that this widespread perversion of the Scriptures dealing with Paul's "thorn in the flesh" is certainly inspired by Satan, because it gives him the privilege of carrying on his evil work of afflicting and tormenting the bodies of humanity.

Since healing is an essential element of the Gospel, how could Paul enjoy "the fulness of the blessing of the Gospel" as he did, and remain sick? Is not healing a part of the blessing of the Gospel? Even such conservative scholars as those constituting the Episcopalian Commission on Healing agree that "bodily healing is an essential element of the Gospel."

Suppose our brother is correct in stating that Paul was the "sickest of men," suffering with ophthalmia, is it not strange that when the Ephesians saw the pus running from Paul's eyes and found that God would not heal him, this sight gave them faith for "special miracles" to be wrought in their behalf? for it is stated here that "God wrought special miracles by the hands of Paul, so that from

his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out." (Acts 19:11, 12). The Scriptures never speak of special miracles in connection with any but this "sickest" Apostle. Today, if handkerchiefs were brought from one suffering with ophthalmia, rather than laying them on the sick for healing, we would burn them to keep from spreading the infection.

THE CASE OF THE CRIPPLE AT LYSTRA

Again, when the heathen cripple at Lystra heard Paul preach "the Gospel," and got a glimpse of Paul's eyes, with their "repulsive discharges," (?) the sight at once gave him faith to walk for the first time on earth, and Paul "perceiving that he had faith to be healed, said with a loud voice, 'stand upright on thy feet,' and he leaped and walked." This heathen cripple had never witnessed a miracle nor ever heard the Gospel preached until he heard it from "the sickest of men" whom God wills "shall not be cured."

Again, is it not marvelous how Paul, with "unspeakable pus—unspeakable-looking matter running down over his face," "the sickest of men," suffering with the "worst and most painful of oriental diseases . . . a pitiable and appealing sight to them," and "Jesus Christ gave it to him," telling him, "it is the Divine will he shall not be cured"—I say is it not marvelous how Paul in this condition could "make the *Gentiles* obedient by

word and deed *through mighty signs and wonders*, by the power of the Spirit of God, . . . from Jerusalem round about unto Illyricum?" (Rom. 15:18, 19.)

Again, on the island of Melita, after seeing Paul's unsightly disease, which must remain because "Divine power can and will operate in and through him better with ophthalmia and sickness than without it," first, the father of Publius and then "all the other sick people in the island came and were cured." (Acts 28:8, 9—Weymouth).

DO THE SICK GLORY IN SICKNESS

The brother above quoted says, "Paul is saying just this, 'I will glory in my ophthalmia; my eyes may be full of repulsive discharges; I may be the object of pity; no matter, I will glory in it. I will rejoice in my sickness!'" Since these men teach it is right for Paul to glory in his being "the sickest of men," why do not they also glory in *their* sickness, instead of doing their best to be rid of it? If they glory in their "thorn," why have some of them gone to a surgeon to have it cut out?

Some teachers hold that Paul's "thorn" was a partial blindness caused by the brightness of the Divine light that shone upon him at his conversion. He, himself, tells us, in the year 60, when he wrote this epistle, that it was "above 14 years ago" that he received the abundance of the revelations which occasioned the giving of the "thorn in the flesh;" making it 12 years after his con-

version that the "thorn" was given, this epistle having been written 26 years after his conversion. And, again, it would be wellnigh blasphemy to speak of a partial blindness caused by a personal glimpse of the glorified Christ as "the messenger of Satan."

WHY PAUL'S "THORN?"

Paul distinctly states that his buffeting by the messenger was given him lest he should be "exalted above measure through *the abundance of the revelations.*" Is it because of the abundance of their revelations that the sick everywhere today must be taught to regard their sickness as a "thorn," which must remain lest *they* be exalted?

Since Paul's "thorn" was no hindrance to *his* faith for the healing of "*all* the other sick people in the island" of Melita, and elsewhere, why should it hinder *ours*; or why *should* it be taught today everywhere as a hindrance to what little faith for healing the sick may have received? The Bible says "*faith cometh* by hearing," but in these days faith *leaveth* by hearing—hearing these foolish doctrines. The widespread error concerning Paul's "thorn in the flesh" severs the Gospel, and entirely removes the foundation upon which faith for healing must rest unless the sick one received, from the Spirit and *not from the Bible*, a special revelation that he is to be healed.

We have noticed from the writings of these teachers that they are quick to mention the slight-

est physical defect in those who teach healing and are seeing the sick healed, and yet they argue that it was proper for Paul, who is the most outstanding New Testament teacher of healing, to have, as they contend, the "thorn" of bodily affliction. If we could duplicate Paul's wonderful ministry of healing while "unspeakable pus" was all the time running from *our* eyes, would not this be seized upon by these very teachers as a ground for ridicule?

PAUL'S THORN NOT A HINDRANCE TO LABOR

The Scriptures show that Paul's "thorn" did not hinder him from laboring more abundantly than all others, but those who are taught that their sickness is a "thorn" that must remain are often incapacitated by *their* "thorn" from *any* labor, not even being able to care for themselves, but increasing other people's labors by having to be waited upon. It was the Apostle Paul who wrote that we may be "prepared unto every good work," "thoroughly furnished unto all good works," "zealous of good works," "careful to maintain good works," and "perfect in every good work to do His will." How can the multitude of christians confined to their sickrooms by a "thorn in the flesh" "abound unto every good work?" Do these several Scriptures belong only to well christians?

If Christ's words "My grace is sufficient" mean that He is telling Paul to remain sick, it would be the first and only instance in the Bible in which

God ever told any one to keep his disease; and then the very fact of it being a solitary exception would prove the rule, and what the Scriptures abundantly show, that He healed all others. Why do so many of these teachers today reverse the Scriptures, and make Paul's "thorn" the prominent point when discussing healing, and keep in the background the universal policy of healing revealed throughout the history recorded in the Bible? Paul's "thorn" did not hinder him from finishing his course for God (II Tim. 4:7), while present-day teaching concerning Paul's "thorn" has sent multitudes, often after many years of terrible suffering, to premature graves, with their course only half run—a constantly recurring, and horrible, tragedy!

PAUL'S PRAYING A WORTHY EXAMPLE

If the afflicted who believe this latter day teaching will follow Paul by praying until God speaks to them and tells them, as they think He did Paul, that He wants them to keep their affliction, and gives them the reason for it, we would quickly say, "Amen!" for we love the will of God.

In Gal. 4:13, Paul does say, "Ye know how through infirmity of the flesh I preached the Gospel unto you *at the first*." Probably the infirmity here was physical, but "at the first" does not mean that he remained weak. Does it not mean the opposite? Else why would he say "at the first?"

Probably, as some scholars believe, this was just after his stoning at Lystra.

After Paul, in the plainest words, tells what his "thorn" was, how strange that ministers today should say it is something else, and use it against the scriptural doctrine of healing, when Paul, himself, was the greatest teacher on this subject among the apostles and other writers of the New Testament.

PAUL'S PREACHING STIMULATIVE OF FAITH

For instance, it was the gospel Paul preached in Ephesus that gave faith for the "special miracles" of healing we have mentioned. He said, concerning his own preaching there, "I have kept back nothing that was profitable for you." If all preachers today would keep back nothing that was profitable, they would surely all be teaching healing.

In Romans 15:18-20, it was Paul who said he "fully preached the Gospel of Christ (preached the full Gospel), and made the Gentiles obedient by word and deed through mighty signs and wonders by the power of the Spirit of God . . . from Jerusalem round about unto Illyricum."

Twenty-five years after he had become an Apostle, he wrote to the Corinthians (I Cor. 11:30), "For this cause many are weak and sickly among you." If Paul's "thorn" was physical infirmity, or he was sick, they would probably write

back to him, asking, "For what cause are *you* weak and sickly?"

It was Paul who wrote, "Know ye not that your bodies are the temples of the Holy Ghost?" "the members of Christ;" "members of His body, of His flesh, and of His bones;" that "we have the firstfruits of the Spirit" (firstfruits of our spiritual and physical salvation), "that the life also of Jesus might be made manifest in our . . . mortal flesh" (II Cor. 4:11); that "the Spirit . . . shall also quicken your *mortal* (not dead) bodies" (Romans 8:11); that "He is the Savior of the body,"—"The Lord for the body and the body for the Lord."

CALLED TO BE SAINTS

Paul is the Apostle who wrote "Unto the Church of God which is at Corinth . . . called to be saints, with all that in *every place* call upon the name of Jesus Christ our Lord . . . God hath set some in the Church . . . miracles . . . gifts of healing," etc.; that these "gifts and callings of God are without repentance" (i.e., are not revoked); and that all are commanded to "covet earnestly the best gifts."

Paul did not believe, as men are teaching today, that these blessings were confined to Israel, but he did believe that the "middle wall of partition" was "broken down," that in Christ there is "neither Jew nor Greek," but that we are "all one in Christ Jesus." Accordingly, he heals the *Gentile*

at Lystra crippled from birth, the same as Peter and John did the *Jewish* cripple at the Beautiful Gate. Paul also believed that the Old Testament types "were written for our admonition;" that "as many as are of faith are Abraham's seed;" that "to Abraham and his seed were the promises made;" and that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29).

PAUL ON THE ISLAND OF MELITA

It was Paul who taught that it was "in Him" that "all the promises of God . . . are yea and amen," "to the glory of God by us" (Gentiles). In other words, that all the promises of God, including all His promises to heal, owe their existence and power to the substitutionary work of Christ for us; that the redeeming work of Christ was for *all*; and, accordingly, the very last chapter of Acts shows us that Paul believed and proved that it was God's will to heal, not some of them, but "all the other sick people in the island" of Melita (Acts 28:9, (Weymouth.)

Paul differentiated between miracles and healing, and therefore did not believe in *every* person being instantly made whole, because he left Trophimus at Miletum sick, and Epaphroditus was "sick nigh unto death" for the Gospel's sake (or from overwork), and from which he did not recover instantaneously. Paul was not a fanatic concerning the natural laws of health, which are

as Divine as God's miracles, and he did not hesitate to recommend "the fruit of the vine" in the place of water alone for Timothy's stomach trouble.

Paul believed in the sick themselves having faith for healing, for he did not say to the cripple "stand upright on thy feet," until he perceived that "he had faith to be healed." Jesus, himself, could do no miracle in Nazareth because of community unbelief.

AN INSTRUCTIVE RESUME

Is it not strange how any minister can set aside the whole Bible, as far as the subject of healing is concerned, keeping in the background—

God's Redemptive and Covenant name, "Jehovah-Rapha,"

God's Covenant of Healing,

The teaching and promises of healing in the Old Testament types,

The universal precedent of healing set throughout the history of the Old Testament,

The words, teaching, commands, promises, and healing ministry of Christ, by which He revealed the will of God for our bodies,

The gifts of healing set in the Church,

The Church ordinance of anointing, which is commanded,

The fact that Christ bore our sicknesses as well as our sins on Calvary,

The multiplied thousands of those healed since

the days of the Apostles, down to and including our days in particular.

Is it not strange that they can set all of this aside, and, when speaking on the subject of healing, choose as their text the Scripture concerning Paul's "thorn," which scholars admit they cannot prove has any reference to either sickness or healing?

THIRTY-ONE QUESTIONS

Propounded by Evangelist F. F. Bosworth in the Alliance Tabernacle, Toronto, Canada, April 20, 1923, As a Part of His Sermon Answering the Question, "Is There a Gospel of Healing?"

1. Since the seven compound names of Jehovah, one of which Jehovah-Rapha (I am the Lord that healeth thee) reveal His redemptive relationship toward each person, do they not point to Calvary?

2. Since all the promises of God are yea and amen in Him do not these seven names including Jehovah-Rapha (the Lord our Healer) owe their existence and their power to the redeeming work of Christ on the cross?

3. Has not every believer the same redemptive right to call upon Christ as Jehovah-Rapha (the Healer of his body) as he has to call upon Him as Jehovah-Tsidkenu (the Healer of his soul)? Is not His name given for healing as long as it is for salvation?

4. If bodily healing is to be obtained independent of Calvary, as opposers teach, why was it that

no blessing of the Year of Jubilee was to be announced by the sounding of the trumpet until the Day of Atonement?

5. If healing for the body was not a part of Christ's redeeming work, why were types of the Atonement given in connection with healing throughout the Old Testament?

6. If healing was not in the Atonement why were the dying Israelites required to look at the type of the Atonement for bodily healing? If both forgiveness and healing came by a look at the type, why not from the antitype?

7. Since their curse was removed by the lifting up of the type of Christ was not our curse a disease also removed by the lifting up of Christ Himself? (Galatians 3:13.)

8. In the passage, "Surely He hath borne our sicknesses and carried our pains" (Isaiah 53:4) why are the same Hebrew verbs for "borne" and "carried" employed as are used in verses 11 and 12 for the substitutionary bearing of sin unless they have the same substitutionary and expiatory character?

9. If healing was not provided for all in redemption, how did the multitudes obtain from Christ what God did not provide?

10. If the body was not included in redemption, how can there be a resurrection or how can corruption put on incorruption or mortality put on immortality? Were not the physical as well as the spiritual earnest (foretastes) of our coming redemption enjoyed by God's people throughout history?

11. Why should not the second Adam take away all that the first Adam brought upon us?

12. Since the Church is the body of Christ does God want the body of Christ sick? Is it not His will to heal any part of the body of Christ? If not, why does He command "any sick" in it to be anointed for healing?

13. Are human imperfections of any sort, be they physical or moral, God's will or are they man's mistakes?

14. Since "the body is for the Lord, a living sacrifice unto God" would He not rather have a well body than a wrecked one? If not, how can He make us "perfect in every good work to do His will" or have us "thoroughly furnished unto every good work?"

15. Since bodily healing in the New Testament was called a mercy and it was mercy and compassion that moved Jesus to heal all who came to Him,

is not the promise of God still true, "He is plentiful in Mercy unto all that call upon Him?"

16. Does not the glorious Gospel dispensation offer as much mercy and compassion to its sufferers as did the darker dispensations? If not, why would God withdraw this mercy and this Old Testament privilege from a better dispensation with its "better Covenant?"

17. If as some teach, God has another method for our healing today, why would God adopt a less successful method for our better dispensation?

18. Since Christ came to do the Father's will, was not the universal healing of all the sick who came to Him, a revelation of the will of God for our bodies?

19. Did not Jesus emphatically say that He would continue His same works in answer to our prayers while He is with the Father (John 14:12-13) and is not this promise alone a complete answer to all opposers?

20. Why would the Holy Spirit who healed all the sick before His dispensation began, do less after He entered into office on the day of Pentecost? Or did the Miracle-Worker enter office to do away with miracles?

21. Is not the book of the Acts of the Holy Ghost a revelation of the way He wants to continue to act through the Church?

22. How can God justify us and at the same time require us to remain under the curse of the law which Jesus redeemed us from by bearing it for us on the cross? (Gal. 3:13.)

23. Since "The Son of God was manifested that He might destroy the works of the devil" has He now relinquished this purpose which He retained even during the bloody sweat of Gethsemane and the tortures of Calvary? Or does He now want the works of the devil in our bodies to continue that He formerly wanted to destroy? Does God want a cancer,—“a plague,” “a curse”—“the works of the devil” in the members of Christ? “Know ye not that your bodies are the members of Christ?” (I Cor. 6:15).

24. Are the proofs of Divine Healing among the one hundred and eighty-four persons who testified in this Tabernacle the last two Friday nights, less bright and convincing than the proofs of Spiritual Redemption among professed Christians today?

Are not these 184 who have been healed in better health physically than a like number of professed Christians are spiritually?

Would not the physical health of these 184 com-

pare favorably with the spiritual health of even the same number of ministers of our day?

25. Would not the argument commonly employed against Divine Healing, drawn from its failures, if employed against justification, regeneration and all the rest be simply overwhelming?

26. Does the fact that Christ could do no miracle at Nazareth prove anything except the unbelief of the people or would it be right to conclude, because of the failure of Christ's disciples to cast out the epileptic spirit from the boy, that it was not God's will to deliver him? Christ proved by healing him that it is God's will to heal even those who fail to receive it.

27. Is not God as willing to show the mercy of healing to His worshipers as He is to show the mercy of forgiveness to His enemies? (Rom. 8:32).

28. If Paul (as a New York minister says) "was the sickest of men suffering from ophthalmia of the eyes," or if, as others teach, his "thorn in the flesh" was *physical* weakness instead of what Paul himself says it was, "Satan's angel" inflicting the many buffetings which Paul enumerates, how could he labor more abundantly than all the other apostles? Or since he had strength to do more work than all the others, how could his "weaknesses" be *physical*? Since Paul's "thorn" did not

hinder His faith for the universal healing of "all the rest of the sick folk on the Island" of Melita, (Moffatt's trans.) why should it hinder *ours*? Would not *Paul's* failure to be healed, if he was sick, hinder the universal faith of these heathen for their healing? Why do traditional teachers substitute "ophthalmia of the eyes" or sickness, (neither of which Paul mentions) for the "reproaches," "necessities," "persecutions," "distresses" and all the other buffetings at the hands of "Satan's angels" which he *does* mention. If the former constitute his "thorn" why does he not say he takes pleasure in the former instead of the latter? How could Paul, sick in body, or with the unsightly disease of "ophthalmia of the eyes," and unable to be healed, "make the Gentiles obedient by word and deed *through mighty signs and wonders?*" (Rom. 15:18-19.)

29. If sickness is the will of God, then would not every physician be a law-breaker, every trained nurse be defying the Almighty, every hospital a house of rebellion instead of a house of mercy, and instead of supporting hospitals should we not then do our utmost to close them?

30. Since Jesus in the Gospels never commissioned anybody to preach the Gospel without commanding them to heal the sick, how can we obey this command if there is no Gospel (good news) of healing to proclaim to the sick as a basis for

their faith? Or, since faith is expecting God to keep His promise, how can there be faith for healing if God has not promised it? And since the Bible is full of promises of healing are they not all Gospel (good news) to the sick? Since "faith cometh by hearing . . . the Word" how can the sick have faith for healing if there is nothing for them to hear?

31. "Could the loving heart of the Son of God, Who had compassion upon the sick, and healed all who had need of healing, cease to regard the sufferings of His own when He had become exalted at the right hand of the Father?"—*Kenneth Mackenzie*.

TESTIMONIES

Miraculous Healing of One Leads Many to Soul Salvation—Physical Blessings Also Follow

The five testimonies combined under this heading call attention to the spiritual and physical blessings that follow constantly the healing of a single individual. The result of the healing of Aeneas was that all Lydda and Saron turned to God. His healing was as important as the salvation of two cities. Through the healing of the lame man at the beautiful gate of the temple, 5000 men were saved. Paul tells us of God's purpose "to make the Gentiles obedient by word and deed through mighty signs and wonders."

The persons healed constantly receive with such physical blessings an infilling of the Spirit and a compassion for others that send them out to seek the salvation of others and to tell them that they, too, can receive from a loving God the healing that they need for their own bodies.

Thrilling testimonies telling of such a "chain of blessings" are continually being received.

Saved and healed of her affliction, Mrs. J. B.

Long, of 38 Clifton Park, North Side, Pittsburgh, Pa., sought to fulfill the promise she made to take a message of Divine healing to some sick friends. Prompted by the Holy Spirit, she went to the altar with her own bodily affliction. Anointed by the Rev. E. D. Whiteside and Evangelist Fred Francis Bosworth she arose to be a spiritual blessing to others. How faithfully she is fulfilling her promise is shown in her determination to carry the Gospel with its messages of bodily healing to the sick in soul and body. Souls saved and bodies healed bring blessed assurance of happiness to the benighted and forsaken.

Cracked Knees—Painful to Walk— Now Climb Steps

More than a year ago I was healed of total deafness in my right ear and also cracked knee-caps. The deafness was due to nervous break-down which I had more than ten years ago and it left me deaf for more than five years. On my way to church one night in company with Miss Elizabeth Taylor, I fell and cracked my knees. They caused me great suffering for several years and kept growing worse all the time.

I could scarcely go up and down the steps, but now, praise God, I can run. I live on the hill top and to take the street car, it is necessary to go down a flight of 185 steps. I used to suffer agony in holding on the rail and trying to get down, but bless His dear name, I can now run down and I

never go down those steps without lifting my heart to God in true thankfulness for what He has done.

It was during the first Bosworth Campaign in Pittsburgh, that I was healed. I sat in the meeting looking at the wonderful sight of people being saved and healed. I had been saved 38 years before when I was just a little girl. The thought came to me that night how sweet it would be to be able to take a message of Divine healing to some of my sick friends. Just then the thought came to me how can I carry the gospel of healing to any one unless I have a testimony of my own? That decided me.

Without the least hesitation I went to the altar with my own bodily ills and was anointed. Brother F. F. Bosworth and Rev. E. D. Whiteside prayed with me and I was instantly healed. It was complete and during the year following my healing I have never had any return of the trouble. I was saved to serve and I was anxious to be healed that I might serve Him better. As I walked up Ohio street that night to take the car, I suddenly seemed to be in a new world.

I believe at that time God gave me a fresh baptism of His Holy Spirit. This has been the most wonderful year of my life, for God has so sweetly used me in His service. Truly, there is joy in the service of the King. I have had more spiritual blessings follow my healing and Christ has been nearer and dearer to me than ever before.

I find the great secret of this joy comes from testifying to the power of God. The night I was healed I testified to a member of my Church on the car. I knew it would spread. The following week my pastor called me aside, told me what he had heard and asked if it was true. I told him it was true. He could not see it my way at first, but when I gave him Scripture for it (Matt. 8:16-17) the Lord fully convinced him.

The following week our services opened. It was the best revival we ever knew. One evening each week, our pastor spoke on Divine healing. The invitation went out to those seeking salvation or healing. The pastor anointed, while Brother I. E. Hoover and I laid hands on the sick. Many were healed while we prayed with them.

I felt I was just an empty vessel lying at the Master's feet, ready to be filled and used in His service. The next day after my healing, I asked the Lord to send me to some one who needed healing, that I might tell my story. The face of a friend of mine came before me, Mrs. Sadie Robinson, 11 Brightridge street. I went to call and found her in bed, having been ill for many weeks.

The next day Brother I. E. Hoover offered his machine; we took her to the C. & M. A. Tabernacle, Arch street, where she was anointed by Brother Bosworth and healed. It resulted in the salvation of four in her family. God has been wonderfully using her, to His honor and glory. One of her neighbors, Mrs. Bigley, a great sufferer for 80

years, whose testimony follows, had heard of Mrs. Robinson's healing and sent for her and myself. We spent an afternoon with her studying the Bible together. She was very anxious.

I went again in a few days with Mr. Fred Collins who was healed at the Bosworth meeting, Mr. I. E. Hoover and the Rev. Kreamer, the Baptist minister. We prayed with Mrs. Bigley, anointed her and she was healed.

That was on Saturday. The following Tuesday she was up, perfectly well, had on her shoes, and without a sign of her old trouble. She was beaming with happiness and has had no return of any of her troubles which had been of 30 years' duration. Her son was also brought to Christ and healed at the Sheraden Tabernacle.

I find that the most important thing in the Christian life is perfect obedience to the will of God. It is very sweet to live in the inner circle. Although it may cut us off from those around us, yet it is sweet to know we have His approval.—Mrs. J. B. Long, 38 Clifton Park, North Side, Pittsburgh, Pa., December 29, 1921.

Mrs. Taylor Confirms Mrs. Long's Testimony

I am well acquainted with Mrs. Long. We both belong to the same church and I was with her the night she fell and cracked her knee-caps. She was laid up for some time. They were also healed and she has no more trouble with them.—Elizabeth Taylor, 22 Overlook street, North Side, Pittsburgh, Pa., December 29, 1921.

Carried by Three—Came Out Alone—Was Almost Dead—Now Healed

HEALING OF NERVOUS BREAK-DOWN RESULTS IN
SALVATION OF HUSBAND AND THREE DAUGHTERS

In the early fall of last year, 1920, I was taken very ill with nervous break-down of body and mind as well as inward trouble. I was kept at home for two weeks under the care of one of our best doctors. One day I would seemingly be better, but the next day would be worse and so on until some kind friends came and took me to their home in the country. There I was free from all city noise and I received the best treatment and all the love and kindness that one could receive. I was there six weeks, but had just the same results, being kept under a quieting tonic most of the time, nights as well as days.

After six weeks, I was brought back, if anything, worse than before. The next day after being brought home the blessed Lord sent one of His faithful servants to me, Mrs. Mary Long, of 38 Clifton Park, North Side. She gave me her testimony and prayed for me. She was all love and kindness. One day she mended some of my son's greasy working clothes, and another day helped the children prepare the meal. I tell this to the glory of God to show what one will do when the Holy Ghost has the right of way with them.

On Monday, November 15, 1920, she and two others, dear Christians, came with a machine and took me to the Tabernacle on Arch street. There Brother Bosworth prayed for me and anointed me

and I was healed immediately. Bless God, Jesus did it in answer to prayer. It took three to help me into the Tabernacle, but I walked out without the aid of a human hand, leaning heavily on the arm of Jesus.

Oh, He was and still is so precious to me. The morning of the 15th, that I was taken to the Tabernacle, my husband and family truly believed I could not possibly live the day out. That evening I prepared the evening meal with very little help from the children. My healing has been the means of my husband and three daughters giving their hearts to Christ. They are standing firmly to-day on the solid rock, Christ Jesus, praise God.

The next morning, the 16th, I took a street car and went to the meeting without a human being with me. Jesus was with me and still is. The day after that, the 17th, I cleaned three rooms completely, singing and praising God all the time. Since that I have been attacked a few times, and each time the dear Lord has sent Sister Long to me and she has prayed for me, and bless God, each time I have been healed. I truly have much to praise God for.

I knew Sister Long before her healing, how she was afflicted, and since she has been delivered. I praise God for the way He is using her to His glory. May He add His blessing to my testimony.

Your sister in the Lord Jesus Christ, Mrs. Sadie Robinson, 11 Brightridge street, North Side, Pittsburgh, Pa., December 31, 1921.

Nervousness Cured—Suffered for Years

CRAFTON, PA.—Miss Hazel D. Benz, 20 Cleveland Avenue. I have suffered from nervous affection for five years. It arose from spinal trouble, the doctors said. I had no control over the muscles in my head. My face and mouth were constantly twitching and distorted. My eyes were similarly affected. My head moved about. Specialist after specialist was consulted. None of them were able to help me. They could not determine what caused the trouble. Finally, I heard of the meetings at the Sheraden Tabernacle. I came November 4th. When the invitation was given I went forward, was prayed for and anointed. The twitching and contortions stopped immediately and have not returned.

In a letter written several months later, confirming her testimony, Miss Benz says:

"Since I was healed of my serious nervous trouble four months ago, my mother, sister, brother-in-law and step-father have been saved. I have myself gained eighteen and one-half pounds in weight."

Varicose Veins—Blood Pressure—Limbs Swelled—Trouble Gone

In commemoration of the birth of our Lord and Savior, Jesus Christ on this beautiful Christmas day, I know of no better tribute than the testimony of my dear mother and myself. I hope in giving

it, that it may be used to bring peace and joy to some poor tired sinner or to help some poor sufferer to be healed, all "to the Glory of God."

About five months ago, my mother, who had been troubled with varicose veins for over 30 years, an awful high blood pressure and swelling of the limbs developing into a dropsical condition for nearly 10 years, and who had been unable to walk for 10 weeks, heard of one of our neighbors, Mrs. Robinson, being healed by "faith in God." The case was so wonderful that we inquired and found out that a Mrs. J. B. Long had taken this woman to some church; so we found where Mrs. Long lived and asked her to come and see mother. Mrs. Robinson and Mrs. Long came and prayed with mother and explained the wonderful things in store for all who believed. Later, Mrs. Long and three of the church came to see us, prayed with mother and anointed her. Three days later, she could put her shoes on and walk, which she had not done for 10 long weeks.

Meanwhile, mother had read her Bible, and as God revealed Himself to her in prayer, she was greatly blessed and all the pain and aches left her limbs, the varicose veins started to dry up and all swelling recede. Her general health became better and the high blood pressure began to disappear, something that the doctors had claimed was impossible except by electric treatments. They had advised her removal to a hospital months ago.

To-day finds mother in better health than she

has been in years and there has been no return of any of her old ailments. Glory to God for His blessings. Being saved and healed herself, she has found consolation and happiness in the work of God and in His promises.

Meanwhile Mrs. Long continued to call on us. She was never in a hurry to go and always had prayer before leaving.

When I saw the wonderful works of God in my mother, I too, started to search the Scriptures and found God's promises were the same to me if I believed. On one of Mrs. Long's visits, she told me of her own life and of others. After telling me it was the last day of the Tabernacle services, she persuaded me to go. Well, with Mrs. Robinson and her husband, who had also been saved and healed, I went. It was a day I will never forget as long as I live.

After listening to the evangelist, at the end of his sermon, he called for all who wished to be saved or healed or prayed for to come forward. All the time I had been listening, I had been silently praying for God to lead me. With Brother Robinson, I went forward and I was saved by the blood of Christ.

I had been suffering from nervous disorders and bad health for 15 years, had been through three very serious operations and never had a well day. After being prayed for and anointed by one of the workers, I came home and glory to God, "by His stripes" I was healed. I have enjoyed my

meals ever since, have never been bothered with any stomach trouble at all and my nerves have been strengthened wonderfully. Mother and I are so happy and the further on we go the sweeter this life gets. It seems we both are getting the good things God has in store for all who believe. I also want to mention this: in one week I prayed to God for five things which a person would think were nearly impossible, but glory be to His holy name, I got all I asked for.

Please print this so that some one may see it and profit by our experience and get peace and happiness like we did. All who believe on the Lord Jesus Christ shall be saved. This is His promise and praise His blessed name He never breaks His promises. Our Bible is a great source of happiness now and my one hope is that God may use me in the advancement of His work in any way He chooses. We are thankful to God and will always be His co-workers here until He takes us to be with Him over there.—Carson A. Bigley, 1321 Pennsylvania avenue, North Side, Pittsburgh, Pa., December 25, 1917.

Eye Specialists Outrivald by Simple Faith

I was a church member and had been one for five years. I knew that Jesus was the Son of God and that He shed his blood on the cross. But I did not know—had never heard that it was for me—that I was lost and that I could be saved and know it—instead of waiting until I died to learn whether I got to Heaven or not.

However, I was proud of the church and would never think of going into another denomination's meeting. But I was in need of healing. I had been very far-sighted all my life and had been cross-eyed in one eye for fifteen years. I wore powerful glasses for over eleven years and had to have them changed by a specialist about every six months. When deprived of my glasses for just a few moments, I would suffer severe headaches, and could not see well enough to distinguish faces or furniture. Everything would be hazy and blurred.

A friend, in Pittsburgh, sent me a *Tribune* giving testimonies and announcing the Bosworth meetings in Detroit. I went to the meeting January 11, 1921, and was saved right in my seat. I don't remember the text or anything about that night except that I felt much lighter when I went out than when I came in. That week the Lord began dealing with me, and "behold old things passed away and all things became as new."

The next morning, I went up for healing. Brother B. B. Bosworth prayed for me and I was instantly healed. He held up the seeker's card and I could read everything on it. I was just dumfounded. For two hours my eyes were perfectly straight and my vision normal. Then both went back and were worse than they had ever been all the rest of that day and all the next day.

Some of the folks at home tried to urge me to put my glasses back on—they said that I would

go blind altogether. But, thank God—I refused and just trusted Him. The following day my eyes were perfectly straight and kept getting stronger all along, until now they are just as normal as anyone's. I forgot to mention that during the time the Lord was testing me, I could read my Bible, but nothing else. Two weeks after the Lord so wonderfully healed me, He baptized and filled me with the Holy Ghost and still keeps me filled.

I do praise God that He put healing in the Gospel and that the Bosworth Brothers ever came to Detroit and told us about it. Since the Lord healed me, I have never even had the headache from my eyes.

There is no one more real to me than my Lord and He is nearer and dearer each day. I could never begin to tell what He has done for me. Almost every time I give my testimony, I hear of some one who has been helped either physically or spiritually.

I praise God that He cares for all things that concern us. When the Lord told us to go to St. Paul, we had only two cents (Mrs. Monroe and I). After we told the Lord we would go, He gave us the fare. I had never heard of any such thing as trusting the Lord for financial aid, 'till Mr. Bosworth told of his experiences. "Faith cometh by hearing, and hearing by the Word of God."

One morning, we had thirteen cents; after getting a light breakfast, we had one cent left. So we cried out, shouting "Glory" in the pocketbooks.

(No one knew that we had gone on faith.) At the exact time that we did this, a special delivery letter was sent to us with two dollars in it. Three days later, when our rent was due, the Lord sent in fourteen dollars. That is the way He provided. When I was coming home, we had five dollars and twelve cents. I asked the Lord for my fare. By twelve that night (Saturday), He sent it in and one dollar and eighty-five cents more.

I have had to rely on His promises for everything since, and He has never failed me.

Use this testimony as you see fit—by the guidance of the Holy Spirit and all for the glory of God.

Mrs. Edith I. Watt Lau, 3704 Wabash Avenue, Detroit, Mich.

(This testimony was given a year after her healing.)

Healed of Cancer

About four years ago, a cancer started on my face. It was, at first, apparently only a small wart on my nose. I kept scratching it until it became a sore, and then it was apparent that a cancer had developed. At that time I suffered very much, but before the second year the pain and agony were extreme.

It was necessary to keep my face covered, both on account of its appearance and the necessity of keeping cloths saturated with ether and other

anaesthetics to check the pain. I spent about \$500.00 for anaesthetics during the last year I was sick. This was the only means of easing the suffering. When I removed the cloth, the pain was so intense that I was blinded and could not see my hand before my face.

I went from one physician to another in Ohio, Indiana, New York and New Jersey, wherever I heard of a good one, looking for relief. I am sure I consulted more than fifty of them. But all of them said there was no hope and that they could do nothing for me.

But praise the Lord, in September, 1920, I heard of the Bosworth meetings which were being held in my home town, Lima, Ohio. I went prompted by no other desire than to get healed. I had never heard the gospel preached in this way before and went forward immediately. When I was asked to pray I did not know how and the words had to be put into my mouth, but as I repeated them, faith came into my heart, and I began to be very happy.

They laid hands on me for healing and as they did so I could feel the power of God going through my body. It rose up into my face. The feeling was that of a tight rubber cap over my face which was being slipped off, little by little. When it reached the top of my head, I saw a bright light and I had a vision of Jesus standing right before me. Then I shouted in earnest, although I had not been able to do so before. As soon as the

hands were laid on me, the pain ceased, and I knew I was healed. Others tell me I cried out, "I am saved and healed," and that I threw away the cloth which had covered my face. I was so happy that I was not aware of what I was doing. I shouted and shouted with joy, went home shouting, shouted almost all night and continued shouting when I arose in the morning.

When I arose, my daughter had gotten breakfast. She looked at me and exclaimed, "Oh, mother!" There was a big looking-glass in the dining room and I looked in that. I saw that my upper lip, parts of which had been eaten away previously, was healed. It had been eaten away so that the roots of my teeth showed. During the night it had filled in with new flesh, was covered with fresh skin and was as solid and clear as it is at present. There were no traces left of the cancer except the scars. Two scabs which had been on my face were still there, but later disappeared. But wherever the skin had been gone it was completely healed during the night and the new skin had formed.

My right thumb had been crippled for four years. My instep had been broken. They were both healed at the same time as the cancer. I have not had pain from either of them since that time.

When I saw that my lip was restored, I shouted so loud that the home soon filled up with neighbors, to whom I told the story of what God had done for me.

My children took my healing as an indication that the Lord would soon take me to heaven and if I went out to the neighbors and stayed longer than I expected, they would come to see if I was still on the earth.

For two years I had not been able to take anything except soup or milk. I could not open my mouth far enough to take food in, and had to sip liquid from a small spoon held to my lips. I was healed on Friday night, and on Saturday morning I took up knife and fork and began to eat just as I did before I was afflicted. When the Bosworth Brothers came to see me the same morning, I took a large tablespoon, opened my mouth wide and showed them how I could eat then. When they came, I was out visiting the neighbors and showing them my face, but they waited at my home until I returned and rejoiced with me over the healing.

On Sunday, I went out to be baptized. On Saturday, something had said to me, "go into the water." Brother Bosworth explained to me what it meant and I obeyed and was baptized.

On Monday, my daughter had a bushel of apples and I sat peeling them and singing, "I know the Lord laid His hands on me; He healed the sick and raised the dead." I peeled the whole bushel before I realized that something had happened to my crippled hand. Then I found it was perfectly well.

As soon as the news of my healing spread, I had many callers asking for confirmation of it. I re-

ceived letters from all over the world asking about it and one day I received nineteen. I also had many of out-of-town callers on the same errand. I was able to refer them to any of my neighbors about my previous condition, as all knew it.

Three months ago, a doctor who had formerly prescribed for me, came to my house. He asked me how I was getting along. I told him I was well and praising the Lord. He wanted to know what doctor I had. I told him, "Dr. Jesus." He said, "How long has he been here?" I answered, "As long as I have." He did not know that I meant the Lord Jesus Christ. When he understood, he shouted with laughter and was very happy over it.

On Monday, after peeling the apples, I went and prayed for a woman who had a cancer. She went to the meeting a night or two afterward and was healed. As I came out of her house praising the Lord, I passed the gas plant. The men working there asked me what the matter was. One of them must have been a Christian for when I told them, he began to shout.

Since my healing a year ago, I have not had any symptoms whatever of the cancer or any pain in my hand or foot, but about a month before coming to Toledo, I let a very large lump of coal fall on my foot. It was very badly bruised. Three or four days before I came here, a piece of bone about one-half inch long, came out of it. After coming to Toledo, I was prayed for and the foot healed.

There has been no pain in it since then.

Since I was saved, I have been called away many times to pray for the sick. In one case, it was a little boy, Billy Jones, who had been confined to his bed for several months. He was paralyzed and had bad sores on his back and face. I prayed for him and told the parents that in nine days he would walk. I said that, because it seemed that a voice came to me with that message. In just nine days from that time, he walked to my house, two blocks away.

One day last winter, I was without coal. I knew that the Lord had promised to take care of me, so I prayed about it. On going down stairs I found a lump of coal that filled a bushel basket when we broke it up. I never learned who sent it. When I pray for anything I need, I am sure to get it, just as if I had a friendly neighbor and she had given it to me. I do not always get it right away, but it comes nevertheless.

Just before I came to Toledo on this visit, I said to the Lord, "I would like to be in the Bosworth meetings once more." He immediately provided the money for me to go to Toledo. I knew I was going to a strange place, so I said, "Lord, I know you are going to take care of me." Through no effort of mine, He provided a beautiful place for me to stay while here.

When I had the cancer, I was obliged to sell my clothes to provide money for the ether, drugs and other needs; so when I was healed, I was neces-

sarily poor. But He has provided ever since. I have never wanted for a thing.

The first of April, last, we were exposed to the smallpox. The authorities quarantined us and would not provide for us. I prayed and one day when we had run out of everything, there stood a man at the door with a great big basket of things. Both my daughter and I had a bad case of the disease but had no physician except Jesus and came out all right, without any scars.

After nearly three years of suffering, to be instantly set free! It is almost too good to be true.

Miss Lida Clark's Confirmation of Mrs. Alice Baker's
Cancer Testimony

I was present at the time Mrs. Baker was healed of her cancer. After she had been anointed and prayed for, she said to some one, "Take that cloth off." The other person loosened it from her face and Mrs. Baker took it and threw it away. She appeared to be just filled with the Holy Spirit. She cried out, "I am saved and healed," as she sprang to her feet. It could not have appeared to the audience that she was healed, any more than it did to me. Her face was a horrible sight. It was a mass of blood, pus and open sores. But she said afterward that the pain had ceased and that she had the assurance in her heart that she was healed.

The odor from the cancer was so offensive that the worker who filled out her card, was sick from

it that evening and all the next day. But there was no odor the next night. I sat right alongside of her and know that this was the case. And the cancer, the holes in her lip and all the sores had disappeared. She was healed—that was undeniable.

After her healing, I saw a physician who had treated her during her illness. After hearing that she had been healed, he asked me to tell him what I had actually seen. I told him that I saw her come in with the cloth on her face, was present when she was prayed for, heard her say, as she took the cloth off, that she was healed, and saw her walk down the street without the cloth.

He said that it was impossible, that she could not walk out without the cloth over her face, because the pain would have been so intense as to blind her and she could not find her way out of the hall. He said, "Girl, you have been hypnotized, that could not be so."

I saw him again after he had seen her, and he said it certainly was a marvelous thing for her. He acknowledged it was so.

Miss Lida Clark, 682½ S. Main St., Lima, Ohio.

Monster Cancer Healed

CHICAGO, ILL., Mrs. R. Jerolaman of 7111 Eberhart avenue.—I visited Mrs. Trina Odegard, 224 Hoy avenue, Woodstock, Ill., May, 1921, and was greatly surprised to see her in the condition in which I found her, more dead than alive. We

knew she had suffered with ulcers of the stomach for twenty-five years or more and were of the opinion she had a cancer. Her meal consisted of a half slice of bread, and when I urged her to eat more, she told me if she did, the pains would kill her. She was barely able to walk across the floor.

After I left, she consulted three physicians in Woodstock; had an X-ray photograph taken and learned she had a serious case of cancer, far too advanced to even suggest an operation, as the physicians gave as their opinion she would never pull through. They gave her about two weeks to live. She decided to consult a specialist here in Chicago, and he told her the same thing. It was during this visit in July, 1921, that she heard of the Bosworth tent meetings at Cicero and North avenues. She was taken there at once and when prayed for, was healed instantly. She said the power of God went down through her body from head to foot during the prayer.

Her soreness, pain and suffering were all over instantly. The cancer was eliminated by the power of God. She was so hungry before leaving the tent, she could hardly wait until she got where she could get something to eat. She visited us the next day, ate the heartiest meal I had ever seen her eat in many a year and there was not the slightest evidence of serious after-effect.

It has been six months since her healing, and when I called her up the other evening, she was getting along fine. She has gained in weight and

is hungry all the time. The people in Woodstock were astonished, as they never expected to see her return alive after making the trip to Chicago.

It was through her wonderful healing that mother and I were saved. We wanted to serve a God that was so loving and we gave our hearts to Him right then and there. I am happier every day since I was converted.

These, however, are not all the blessings we received. I had been ailing and doctoring for almost four years. I was so nervous that at times I almost went into hysterics. I was terribly anemic and also had internal trouble for which I had undergone an operation two and a half years before. After that, I was worse than ever, not being able to gain weight or strength, whatever I did. I took nerve tonics, blood tonics and serum injections. Nothing seemed to do me any good. I became disgusted with life and decided to stop doctoring.

I thank God that He led me to the Bosworth tent meetings, as I know He wanted me to go there so that He might save and heal me. I was not saved before that and my healing came as soon as I gave myself to Jesus. I am gaining in weight, am stronger than I have ever been and am not nervous any more. I also thank God for the perfect peace and joy that I have in my heart, and life with Christ is all joy and happiness.

Mother experienced a wonderful healing. One doctor said I had better see that she was taken

care of immediately or I would not have her with me very long. He said that she must have an operation for gall and appendix trouble as the pains were so severe she could not sleep. She had undergone an operation seven years ago and had not been well since. She also suffered an abdominal rupture after returning home from the hospital and so dreaded the thought of another operation. After being prayed for, she felt the power of God going through her and cried for joy. Her pains have left her entirely, and, praise the Lord, the rupture is being healed.

Mrs. Killick's Testimony

I had suffered for years with a cancer on the leg. The pain caused me to tear my hair and was too intense to describe. The doctors operated but brought no relief. For two years after the operation I had not been able to lace my boot on account of the swelling, nor could I walk properly, kneel down, do my work or go out. The cancer was pronounced a Melanotic Sarcoma. I had been confined to my bed continuously for four months.

Soon after being anointed and prayed with, the pain almost instantaneously left, and the swelling rapidly disappeared. The cancer has now completely gone and only a few scars show where the black monster with its hideous head lived. The flesh has become pure and clean and my health is perfect.

After being healed, I went to the doctor, who simply laughed and said, "Well, I am pleased to see it, Mrs. Killick, but I will bet you ten dollars it will be back in six months."

It is now nearly two years and my condition is as described.

Mrs. Killick, 45 Ferrier street, Toronto.

Healing of Miss Nix

In October, 1921, I was healed by the power of God from cancer, sugar diabetes and enlargement of the heart, a twisted spine, almost total paralysis from the hips to the feet, the condition of being a nervous wreck and of almost total blindness. I had suffered from the cancer for one and a half years, and from the other troubles for seven years. I walked only with crutches and when I went out, it was in a wheel chair. The doctor who treated me said, a few weeks ago, that I had been one of the greatest sufferers he had known.

About the twelfth of October, I had a bad spell and sent for the doctor. He said that I had about ten days to live, and no more. On October the fifteenth, a little man who was in the habit of bringing my newspaper, came to the door and inquired as to my condition. He asked to see me and was granted permission with the suggestion that I undoubtedly would not recognize him. Before he went out I knew him but was unable to speak.

He said, "Mrs. Killick, who has been healed of a terrible cancer, is coming here. Would you like to see her?" I nodded assent. She came to see me and told me that God wanted to heal me. She read the Bible to me and prayed, but I do not remember now what she said. She sang a hymn and I do remember that. It was:

Were the whole realm of nature mine,
That were a present far too small.
Love, so amazing, so Divine,
Demands my soul, my life, my all.

She departed saying that she would come back again at night. I lay in bed thinking, and when my friend who was taking care of me came in, I said, "If God has healed that woman He will heal me."

I asked the Lord what He would have me do and I heard Him say plainly, "Put on your shoes and stockings." My friend said, "Dear, you cannot get up," but she brought the shoes and stockings. She lifted my foot to dress it and I felt no difference, but the moment the stocking touched my foot, I felt the power of God touch my body. It started at my feet just where I was obeying the command, and spread all over my body. I got up on my feet, although I had not stood alone for four years. Then I asked to have my clothes brought to me and I dressed alone. I walked into the bedroom and did up my hair. My friend asked, "What are you going to do now?" I said that I was going to help her to get supper. She

asked me what I was going to eat, and I told her the same as she was. Previously, I had eaten only eggs and orange juice. I ate just what she ate.

I went to bed at nine and slept until six in the morning. I could not stay abed, but got up, ate breakfast, washed the dishes and asked God what He would like to have me do to glorify Him. I heard Him say, "Wax that floor." The tempter said, "You cannot do that, you have not been on your knees for years." I waxed the floor from end to end, and Mrs. Killick saw it completed when she returned in the afternoon. She said, "I am going to give my testimony in the little Salvation Army Hall. Will you give yours?"

She offered to get an automobile to take me down, but I refused and walked all the way. When I reached there, the power of God so overcame me, I could not speak and remained but a few moments.

From that hour to this God has given me strength and guided my steps. Last summer, I had charge of one of the largest summer homes of the Anglican Church, and often worked from six in the morning until two or three o'clock the next morning. I have been feeling perfectly well ever since my healing except for an attack of pneumonia from which the Lord delivered me without the aid of medicine or physician. *My testimony has been a means of blessing to many, and some of the girls attending our own little Mission Hall*

which I was led to open in faith, have been converted and healed through it.

Do you wonder that I love God? He has blessed me spiritually as well as physically and I am sure I am the happiest woman on earth. *Better than my own healing He has used me mightily to tell others what He has done for me, and many have been wonderfully healed.*

Miss R. Nix, 412 Dundas street, E., Toronto.

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